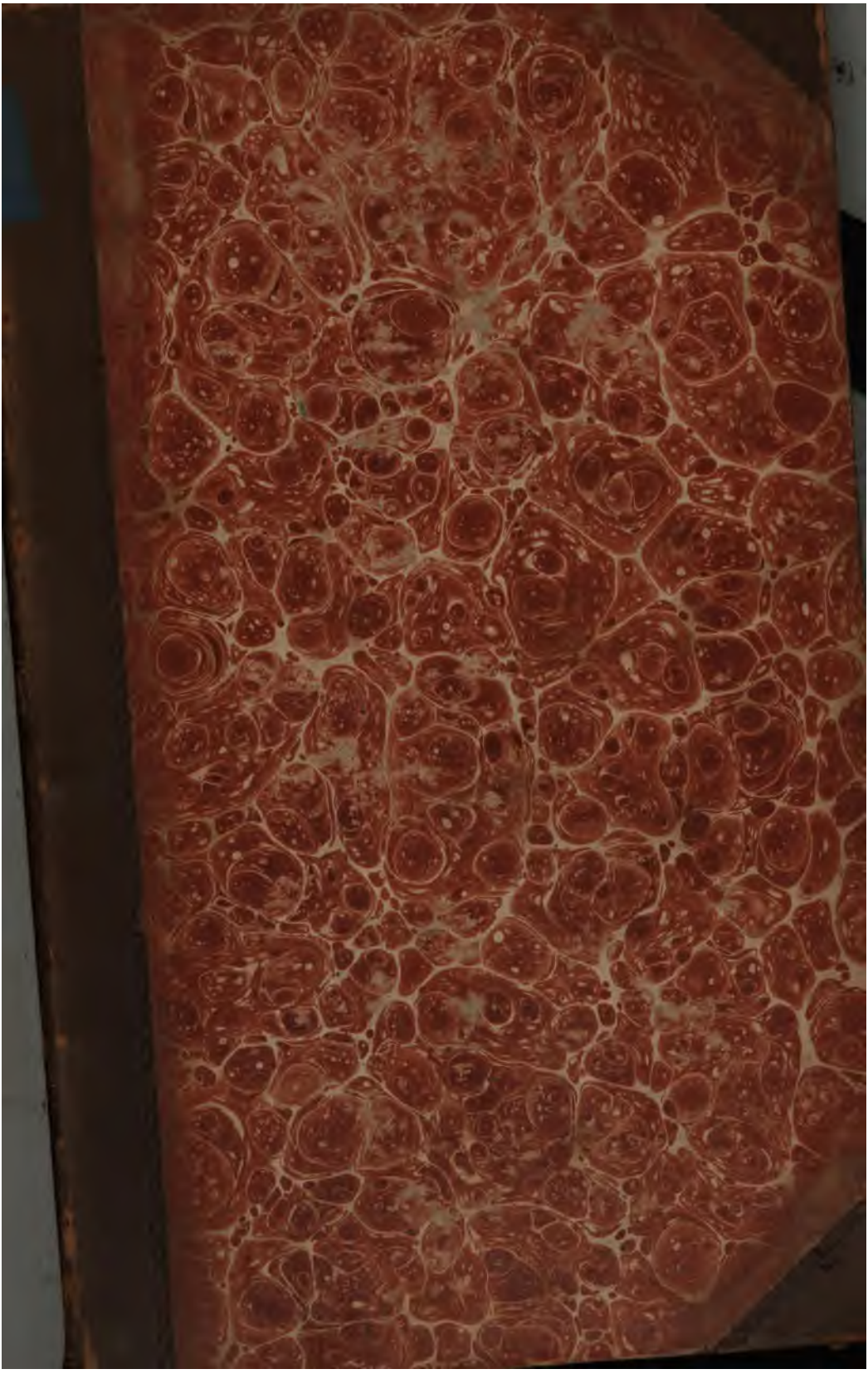

BRIEF REMARKS,

&c.

BRIEF REMARKS

ON

"THE DECLARATION

OF

THE CATHOLIC BISHOPS,

THE

VICARS APOSTOLIC, AND THEIR COADJUTORS,

IN

GREAT BRITAIN."

Ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὅ φημι.—1 Corinth. x. 15.

BY THE REV. PHILIP ALLWOOD, B. D.
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1826.

TO

THE PROTESTANTS

OF THE

UNITED KINGDOM

OF

GREAT BRITAIN AND IRELAND,

THESE REMARKS

ARE MOST RESPECTFULLY ADDRESSED

BY THEIR FAITHFUL SERVANT,

THE AUTHOR.

Wandsworth,

Sept. 1, 1826.

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For the sake of distinctness, the various parts of the "Declaration," in succession, occupy the pages on the right-hand side of the volume, and the corresponding "Remarks" the pages on the left.

Any observations, arising more immediately out of *peculiarities* in the "Declaration" itself, are placed, in the form of notes, in the same pages with the passages to which they refer.

And in one instance, at page 11, where the observations upon a most important passage are necessarily extended to a considerable length, it has been deemed expedient to deviate from a general rule, (that of resolving a paragraph into parts, by placing one or more lines of it at the top of each of the pages occupied by the commentary which is connected with it),—in order that the whole of that passage may be seen, as far as may be, at one view, and the attention of the reader may be preserved unbroken.

ADVERTISEMENT.

In "a Letter to THE DUKE OF NORFOLK on the Catholic "Question," addressed to that Nobleman, early in the present year, by R. WILMOT HORTON, Esq. M.P., I read the following passage:—

"After a very attentive examination, or, I would rather say, "revision of the history of the Catholic Question up to the present "moment; I am confirmed in the opinion which I have long en-"tertained, that a measure has been omitted, which, if practica-"ble, would materially tend to the satisfactory settlement of "this question; and that this measure can only proceed from "the Roman Catholic Body.

"The measure to which I advert is, *a distinct explanatory "statement of the doctrines and opinions of the Roman Catholics of "the present day; so far as such doctrines and opinions can be consi-"dered, by the most jealous Protestant, as calculated to affect the "exercise of their civil duties as subjects.*"

My sincere thanks, and, I believe, those of every well-disposed Protestant in the United Kingdom, are justly due to this gentleman, for thus candidly stating his opinion of the expediency of this measure: for, happily, the measure has been adopted, and carried into effect by the highest Roman Catholic authorities in this country,—THE VICARS APOSTOLIC *and their* CO-ADJUTORS; to whom, therefore, its Protestant population can scarcely feel the sense of inferior obligation.[1]

A Declaration, proceeding from such authority, may be supposed *a priori* to be unimpeachable; to contain a correct representation of the fundamental doctrines and opinions of THE ROMAN CHURCH, for that is declared *to be always the same*; and a distinct avowal of every thing that "can be considered, by the "most jealous Protestant, as calculated to affect the exercise of "the civil duties of the Roman Catholics as *subjects* and *citizens*." Such was the professed purpose of this Declaration; but how far this purpose has been answered, must be left to the decision of the unprejudiced reader.

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[1] Perhaps I ought likewise to acknowledge myself under obligation, in this respect, to the Editors of the Edinburgh Review; for it was to the *circulation* of this Declaration, with the *eighty-seventh Number* of that work, that I was indebted for my earliest knowledge, that it had been printed and published. Having *thus* found it, I set it down doubly as a treasure.

REMARKS.

"*Catholic Religion.*"] There is nothing of greater importance in any declaration wherein *truth* is the great object to be insisted on, than the *precise use of terms.* The Church of Rome styles herself "*The* MISTRESS *of* ALL *Churches,*"[1] thus plainly acknowledging that there are *other* churches besides *herself.* For the term CATHOLIC, therefore, throughout this Declaration, as also in the title-page, where those who have published it style themselves CATHOLIC *Bishops,* the word ROMAN, or ROMISH, must be substituted in the mind of the reader, to make the Declaration either *intelligible* or *true.* The term *Catholic* signifies *Universal;* and the *Roman* Church is only one branch of the Catholic or *Universal* Church of Christ; so that she *perverts* the sense of the word *Catholic,* whenever she applies it *exclusively* to herself.

For the same reason the members of that church should be called *Romanists,* and not *Catholics.* But, if they are regarded as acknowledging the ecclesiastical *supremacy* of *the* POPE, which all true Romanists are, by their very profession of faith, obliged to do, their proper denomination is PAPISTS.

This stumbling, on the very threshold as it were, is unfortunate, and excites suspicions of unsoundness, which I believe will not be at all allayed by the sequel.

"*But our astonishment subsides,*" etc.] How extremely anxious are these prelates, to place their church, in the estimation of the British nation, on *an equal footing,* as far as may be, with the apostles of Christ, and the primitive Christians, in respect to *purity* of doctrine, and *innocency* and *integrity* of manners;—and to set down every thing which opposes such pretensions to the account of *calumny* and *misrepresentation!* As all these, and even "Christ himself," were calumniated and misrepresented, *therefore,* and *only for that reason,* their "astonishment subsides," that *the Church of* ROME has not escaped the same fate! Such is their argument. But is not this, it may be said, the language of conscious innocence? Is it not, at least, designed to represent it?

"*In a word,*" etc.] But by whom was "their whole religion" thus described, but by their *pagan* persecutors? And is it not here

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[1] See the Creed of Pope Pius IV. Article xii. hereafter cited. "She "saith in her heart—I sit *a* QUEEN, and am no *widow,* and shall see no "*sorrow.*" Rev. xviii. 7.

PREAMBLE.

When we consider the misrepresentations of the Catholic religion, which are so industriously and widely propagated in this country, we are filled with astonishment.

But our astonishment subsides, when we call to mind, that the character of Christ himself was misrepresented: he was charged with blasphemy, with breaking the sabbath, and with forbidding tribute to be paid to Cæsar:[1]—that the apostles and disciples of Christ were misrepresented: they were charged with speaking blasphemous words against Moses and against God, with exciting sedition, and with many other grievous offences entirely devoid of proof:[2]—and that misrepresentation was the general lot of Christians in the first ages of the Church. The primitive Christians were first calumniated and held up to public contempt, and then persecuted and deprived, not only of their civil rights and privileges, but of their property, and even of their very lives. They were charged with idolatry, with horrid cruelties, and other flagitious crimes, even in their religious worship. In a word, their whole religion was described as a system of folly and superstition, grounded on no one rational principle.

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[1] Matth. xxvi. 65. Mark iii. 22. John ix. 16. Luke xxiii. 2. (original.)
[2] Acts vi. 11—xxiv. 5.—xxv. 7. (original.)

tacitly insinuated, that those, who now oppose themselves, upon principle, to the *usurpations* and *errors* of the Church of ROME, are persons of *no better* description?

"*The Catholics of Great Britain have to lament,*" etc.] The gross *misconception* and *misrepresentation* here *complained of*, if they do really exist in this country, are certainly to be lamented; but the longer endurance of such a ground of complaint may easily be prevented, by a *clear* and *determinate* statement of the *real* doctrines and practices of the Roman Church.

To afford such a statement as this is the professed object of this *Declaration*.

But, as "the doctrines and religious rites, which, as Catholics, they "are taught by their Church to believe and observe," are contained, for the most part, in the Creed of Pope Pius IV., and in the Decrees and Canons of the Council of Trent,—to these it will be also satisfactory to the minds of Protestants to refer. Indeed, *this* having been their last great Council;—it having been expressly held for "the glory "of the Holy Trinity, the increase and exaltation of the faith and the "Christian religion, the extirpation of heresy, the union of the Church, "the reformation of the clergy and Christian people, and the de-"pression and extinction of the enemies of the Christian name;"—and its paramount authority having been most particularly sanctioned, and insisted on, by the Creed of Pope Pius IV.;—it may be almost unnecessary to go *further back*, in quest of the *genuine* principles of the Roman church; except perhaps, *in some instances*, to illustrate the *genuineness* of the ANTIQUITY attributed to them in this Declaration.

"*And imagine that she is responsible for,*" etc.] What she is *truly responsible for* are—her own *doctrines* and *religious rites*, as exhibited by HERSELF, in her own *professed* and *public acts* above alluded to;—and the *practical consequences*, which, as far as her *power* and *influence* have extended, have generally resulted from them.

St. Justin and Tertullian, in their apologies for the Christian religion, endeavoured to dispel those misrepresentations, by exhibiting the real doctrines and precepts, and explaining some of the sacred rites of the Christian religion. They showed that these injurious misrepresentations were, in many instances, the inventions of men, who, unable to withstand the evidences of the divine establishment of Christianity, endeavoured to excite prejudices against it in the minds of the people, by holding out its doctrines as absurd and impious, and its professors as the cause of every public calamity.

St. Augustine complained of the calumnies which were circulated against the Catholic Church by the Manicheans and Donatists of his age. He humbly confessed and lamented, that he himself had employed the same weapons against the Church, when he was attached to the former of these sects;[1] and acknowledged that he then blindly, and rashly, and falsely accused the Catholic Church of doctrines and opinions, which, he was at length convinced, she never taught, believed, or held.

The Catholics of Great Britain have to lament and to complain, that the doctrines and religious rites which, as Catholics, they are taught by their Church to believe and observe, have been long grossly misconceived and misrepresented in this country, to the great injury of their religious character and temporal interests.

They are persuaded that many, who are opposed to them on account of their religion, suppose, without inquiry, that the Catholic church really teaches all that she is reported by her adversaries to

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[1] Gaudens erubui, non me tot annos adversus Catholicam fidem, sed contra carnalium cogitationum figmenta latrasse. (original.)

And there is a well-known maxim of policy,[1] by which the conduct of the Church of Rome has been greatly distinguished, even from the fourth century to the present time, which will require (and more especially *now that the* ORDER OF THE JESUITS *is again in full operation*,) a frequent appeal to *these*.

As to *this Declaration*, indeed, it is only the Declaration, strictly speaking, of the *individual prelates* who have signed and published it. Its very title expresses this: and they themselves distinctly state that this is the case, in the concluding clause of the whole, wherein they say—"This Declaration we, the undersigned, approve and pub-"lish, as an exposition of *our* principles and doctrines, on the sub-"jects to which it refers." It is not therefore binding either upon their *Church*, or upon their *successors*, and they themselves alone are *responsible* for it. How far, therefore, it may be safely confided in; and whether there is not that degree of *reservation* in it, which may be almost said to *misrepresent*, instead of *fairly to represent*, "the "subjects to which it refers;"—are questions of great moment to the Protestants of this country, at the present time.

But it is only by a faithful comparison of the *doctrines* and *religious rites* set forth in *this Declaration*, with *those* prescribed by the *supreme authorities* aforesaid, from which, in the mind of every *consistent* Catholic, there can be *no appeal*, that we can fully ascertain how far the *principles* and *practices* of the Church of Rome correspond with *this description of them*;—and whether there is not *a total silence* observed, with respect to *many of them*, with which it is of the utmost importance to PROTESTANTS, in these times especially, to be particularly acquainted. With the vaunted exception of *that Church*, ignorance and error are more or less the inseparable lot of humanity in this world; and therefore to *that Church* ALONE, agreeably to her own pretensions, we must appeal in this instance, as the *infallible* test of truth. "For," says Mr. Butler, "it is most true, "that Roman Catholics believe the *doctrines* of their Church to be "*unchangeable*; and that it is a tenet of their creed, that *What their* "*faith ever has been, such it was from the beginning, such it now is,* "*and such it ever will be*."[2]

"*And which their Church condemns*," etc.] *What* "their Church "condemns as *errors* and *abuses*" will be immediately seen, by allowing that Church *to speak for herself*.

"*That they hold no religious principles*," etc.] All this is asserted in the absence of positive proof: at least, neither this, nor any former Declaration affords any;—

I. That there is nothing in the religious principles of the Ro-

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[1] What that maxim is, is particularly stated in a subsequent page of these Remarks.

[2] Book of the Roman Catholic Church, Edit. 2. page 9. See also the Appendix, No. II. etc.

teach; and imagine that she is responsible for every absurd opinion entertained, and for every act of superstition performed, by every individual who bears the name of Catholic.

We hope that all who are animated with a love of truth, and with sentiments of Christian charity, will be disposed willingly to listen to the sincere declarations of their Catholic fellow-countrymen; and will never impute to their religion principles or practices, which, as Catholics, they do not hold or observe, and which their Church condemns as errors or abuses.

In this hope and persuasion, the British Catholics have made repeated declarations of their religious doctrines; and have shown, they trust to the satisfaction of all who have paid attention to them,—that they hold no religious principles, and entertain no opinions flowing from those principles, that are not perfectly consistent with the *sacred duties*, which, as Christians, they owe to *Almighty God;* with the *civil duties*, which, as subjects, they owe to *their sovereign*, and the

man Church, which is inconsistent with the purity and simplicity of the Gospel of Christ; and therefore, with the *sacred duties*, which, as Christians, they owe to GOD:—

II. That there is nothing in them, which attributes an *ecclesiastical supremacy* to *the Bishop of Rome* over the Romanists of the United Kingdom, to the evident derogation from the *prerogative* of *their sovereign*, who is expressly declared, by the very constitution of the land, to be *the Supreme Head* of the *Church* as well as the *State;* and over all persons, and in all causes, *ecclesiastical* as well as *civil*, within his dominions, *supreme:* and

III. That there is nothing in them, which uncharitably excludes from the pale of *salvation*, and from the reciprocal exercise of the *social duties*, all those who do not hold and profess them.

How far all this is capable of proof, by direct reference to *these principles themselves*, will appear by what follows.

"*The numerous and uniform Expositions*," etc.] One uniform object of these Expositions and Declarations, as far as they have been intended to attract the attention of the Protestants of the United Kingdom, has manifestly been,—to *conceal* from their view all the more hideous parts of the Romish system—its *Papal supremacy*,—its *intolerant* and *persecuting spirit*,—its assumption to itself of *exclusive salvation*,—the *degrading light*, as *heretics*, in which all those who differ from it in principle, are to be regarded by all *sincere* and *consistent* Romanists,—that their Church (professing to be the *Mother* and *Mistress* of *all Churches*) still professes to hold a *supremacy* over those who oppose themselves to her, *so as*, where circumstances may permit, to bring them to *judgment*, and *extreme punishment*, as in former times, when she actually reigned paramount.

Another uniform object has no less clearly been, to *lull suspicion*, by *softening down*, as far as possible, all those *essential* and *irreconcileable differences*, which obviously subsist between the *principles* and *practices* of the United Church of *England* and *Ireland*, as established by law, and those of *the Church of Rome;* and insisting most particularly on *those fundamental points* of *doctrine*, in which, as *Christian* bodies, *they must agree*.

And by these ingenious devices many liberally-minded Protestants among us,—many, from whose eminent attainments in general knowledge better things were to have been expected—have been egregiously duped and ensnared.[1]

How far the present Declaration may differ from its predecessors in these respects, remains to be seen.

"*But they have to regret, that some grievous misconceptions*," etc.] If such "misconceptions are, unhappily, still found to exist," it is now high time that they should be removed, by an appeal to the most

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[1] See the Appendix, No. I.

constituted *civil government* of their country; and with all the *social duties*, which, as citizens, they owe to their *fellow-subjects, whatever may be their religious creed.*

They had flattered themselves, that the numerous and uniform expositions of their religious doctrines, given in public professions of the Catholic faith, in Catholic Catechisms, in various authentic documents, and in declarations confirmed by their solemn oaths, would have abundantly sufficed to correct all misrepresentation of their real tenets.

But they have to regret, that some grievous misconceptions, regarding certain points of Catholic doctrine, are, unhappily, still found to exist in the minds of many, whose good opinion they value, and whose good-will they wish to conciliate. To their grief they hear, that, notwithstanding all their declarations to the contrary, they are still exhibited to the public as men *holding the most erroneous, unscriptural, and unreasonable doctrines—grounding their faith on*

undeniable authority. I shall therefore cite, on the present occasion,

The Creed of Pope Pius IV.

"This celebrated symbol of the Catholic faith," says Mr. Butler, "was published by His Holiness in 1564, in the form of a Bull, "addressed to *all the faithful in Christ.* It was immediately received "*throughout the Universal Church;*[1] and, since that time, has ever "been considered, in every part of the world, as an *accurate* and "*explicit summary of the Roman Catholic faith.* Non-catholics, on "their admission into the Catholic Church, publicly repeat, and testify "their assent to it, without *restriction* or *qualification.* It is expressed "in the following terms:—

"'I believe in one God, the Father Almighty, Maker of heaven "'and earth, and of all things visible and invisible;

"'And in one Lord Jesus Christ, the only-begotten Son of God, "'and (born) begotten of the Father before all ages; God of God; "'Light of Light; true God of true God; begotten not made; con- "'substantial with the Father; by whom all things were made; who, "'for us men, and for our salvation, came down from heaven, and was "'incarnate by the Holy Ghost of the Virgin Mary, and was made "'man; was crucified also under Pontius Pilate, suffered and was "'buried, and rose again the third day according to the Scriptures, and "'ascended into heaven; sits at the right-hand of the Father; and will "'come again, with glory, to judge the living and the dead, of whose "'kingdom there will be no end;

"'And in the Holy Ghost, the Lord and Life-giver, who proceeds "'from the Father and the Son; who, together with the Father and the "'Son, is adored and glorified; who spake by the prophets;

"'And one Holy Catholic and Apostolic Church.

"'I confess one baptism for the remission of sins; and I expect "'the resurrection of the body, and the life of the world to come. "'Amen.'"

So far the *Nicene Creed,* which Pius IV. has incorporated with this confession of faith, and which ought indeed to be thoroughly received and believed, because all its articles may be proved by most certain warrants of Holy Scripture.[2]

But the same thing can by no means be said with truth, of those *additional* articles of the Roman faith which follow; and which I

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[1] Then it is implied, that all who do not receive, or profess their assent to, this Creed, "without restriction or qualification," form no part of *the Universal Church* of Christ!

[2] Eighth Article of Religion.

human authority, and not on the Word of God—as enemies to the circulation and to the reading of the Holy Scriptures—as guilty of idolatry in the sacrifice of the Mass, in the adoration (as it is called) of the Virgin Mary, and in the worship of the saints, and of the images of Christ and of the saints—and as guilty of superstition, in invoking the saints, and in praying for the souls in purgatory—as usurping the divine power of forgiving sins, and imposing the yoke of confession on the people—as giving leave to commit sin by indulgences—as despising the obligation of an oath—as dividing their allegiance between the King and the Pope—as claiming the property of the Church Establishment—as holding the uncharitable doctrine of exclusive salvation—and as maintaining that faith is not to be kept with heretics.[1]

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[1] *Particular Observations on this Paragraph.*

" Notwithstanding all their declarations to the contrary," *their own* CREED " still exhibits them to the public, as holding *the most erroneous*, " *unscriptural*, and *unreasonable doctrines*," or, at least, *those*, which *they themselves have here denominated such:* as, for example :—

FIRST,—that they " ground their *faith* on *human authority*," in many points, and not on " *the Word of GOD*." All those parts of *this famous* CREED, which follow the part which is commonly called the Nicene Creed, afford sufficient evidence of this. It is difficult, indeed, not to perceive, in this compendium of the Roman faith, how far *human authority* is allowed to preponderate over that which is *divine:* for " *apostolical and ecclesiastical traditions*," as they are called, " *and all* " *other constitutions and observances of that Church*," are placed, in the order of precedency, before *the Holy Scriptures:* and it is only after *they* have had all possible honour done them, that the Romanist is taught to say,—" *I also admit the Holy Scriptures;*" as if he were to consider himself as conferring a favour upon their divine Author, *by so doing!* But, as if even *this* were too much, the *admission* is immediately qualified by the *restriction*, that it be only " *according to the sense which the* " *Holy Mother Church has held, and does hold:*" the manifest consequences of which have been, that she teaches for " *doctrines* the *com-* " *mandments of men*," and " makes," in many instances, " *the Word of* " *God* of none effect through her *traditions*." See Articles I. and II.

It must be observed, however, that there is some want of precision in the *terms* in which this charge is preferred in the Preamble above recited. They are far too comprehensive; and might give to an unwary and inexperienced reader some reason for supposing that the Church of Rome is accused of " grounding her *whole* faith on *human authority*, " and *not on the Word of GOD*." This, how implicitly soever *her members* may ground *their* faith on *her authority*, is by no means the case *with her;* nor do I know that it has ever been asserted by Protestants to be so. On the contrary, there are certainly *some doctrines* of her creed which are founded upon *Holy Writ*, and in which all *sincere* and *well-informed* Christians will cordially agree with her. And to

shall mark with Roman numerals, for the sake of distinction and reference :—

I. " ' I most firmly admit and embrace *apostolical* and *ecclesiastical* " ' *traditions*, and all other *constitutions* and *observances* of the same " ' Church.[1]

II. " ' I also admit *the sacred Scriptures*, according to the *sense* " ' which the Holy Mother Church has held and does hold, to whom it " ' belongs to judge of the true sense and interpretation of the Holy " ' Scriptures; nor will I ever take or interpret them otherwise, than " ' according to *the unanimous consent of the Fathers*.[2]

III. " ' I profess also, that there are truly and properly *seven sa-* " ' *craments* of the New Law, *instituted by Christ Jesus our Lord*,[3] " ' and for the salvation of mankind, though *all* are not necessary for " ' *every one*; viz. *Baptism, Confirmation, Eucharist, Penance, Ex-* " ' *treme Unction, Order*, and *Matrimony*, and that they confer " ' grace; and of these *Baptism, Confirmation*, and *Order*, cannot " ' be reiterated without sacrilege.

IV. " ' I also receive and admit the *ceremonies* of the Catholic " ' Church, received and approved, in all the solemn administration of " ' all the above-said sacraments.

V. " ' I receive and embrace all and every one of the things which " ' have been defined and declared in the Holy Council of Trent con- " ' cerning *Original Sin* and *Justification*.

VI. " ' I profess likewise, that in *the Mass* is offered to God *a true*, " ' *proper*, and *propitiatory sacrifice* for the *living* and the *dead*; and " ' that, in the most Holy Sacrament of the *Eucharist*, there is *truly*, " ' *really*, and *substantially* the *body* and *blood*, together with the *soul* " ' and *divinity*, of our Lord Jesus Christ; and that there is made a " ' *conversion* of *the whole substance* of the *bread* into the *body*, and of " ' *the whole substance* of the *wine* into the *blood*; which *conversion* " ' the Catholic Church calls *Transubstantiation*.[4]

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[1] " *Of the same Church*;"] that is, of *the Church of* ROME, assuming itself to be the " *one Holy Catholic and Apostolic Church*;" of which, in truth, she is only a branch. See Article XII.

[2] This clause, which is founded upon the presumed *infallibility* of the Roman Church in matters of faith, takes away all *right* and *power* of *private judgment* from the Christians attached to her communion; and fully explains the reason, why she will in no wise consent that the Holy Scriptures should be circulated among them, without her own glosses, or authorized annotations, annexed.

[3] *Baptism* and *the Lord's Supper* were certainly *Sacraments* of the Christian Church from the very first, because they were ordained by *Christ himself*: but where will the Romanist find, that he instituted *any of the rest*; or that they have " *any visible sign*, or *ceremony*, " ordained of GOD?"

[4] See the remarks on Sections I. and IV. of this Declaration, where this subject is illustrated in every requisite point of view.

distinguish *these* from *the rest*, which have not the same claim to *divine authority*, is one object of the present Remarks.

SECONDLY,—that they are "enemies to the *circulation* and to *the* "*reading* of the *Holy Scriptures*." Their aversion from the *general* circulation and reading of the Sacred Writings, is the natural consequence of a fear, lest they should not be admitted "*according to the* "*sense*" insisted on by their Church. And we have an ever-memorable illustration of the truth of this, in a public Act of the late Pope Pius VII. In his Bull *against Bible Societies*, issued from Rome, June 29th, 1816, to the archbishop of Gnezn, primate of Poland, he says to that prelate: "The general good imperiously requires us to combine all "our means and energies to frustrate the plans which are prepared by "its enemies for *the destruction of our most holy religion;* whence it "becomes an episcopal duty, that you first of all expose the wicked-"ness of this nefarious scheme, and openly publish the same, *according* "*to the Rules prescribed by the Church;* namely—'*That* BIBLES, "'*printed by* HERETICS, *are numbered among* OTHER PROHIBITED "'BOOKS by the Rules of the Index No. II. and III.; *for it is evident* "'*from experience, that the* HOLY SCRIPTURES, *when circulated in the* "'VULGAR TONGUE, *have, through the temerity of men, produced* "'*more* HARM *than* BENEFIT.'" See the translation of the whole of this Bull in the Annual Register for 1817.

But the question here may naturally be asked—Who those persons are, who, in the summary language of the Church of Rome, are denominated "HERETICS?" "The Catechism of the Council of Trent," —a work of first-rate authority—shall supply the answer:—"*He is* "*to be called a* HERETIC, *who, having disregarded the authority of* "*the Church, defends impious opinions with a pertinacious mind.*"* *The Church*, here spoken of, is *the Church of Rome:* the *opinions*, said to be *impious*, are such as she *has condemned*. Whoever entertains *such opinions*, does it *in opposition to her authority;* and if he *persist* in doing so, notwithstanding the means made use of *to reduce him to obedience*, he is then pronounced *a* HERETIC. It follows of course, from this definition, that PROTESTANTS of every denomination, are, by the Church of Rome, regarded as HERETICS. And this should afford a useful lesson to them all.

THIRDLY,—that they are "guilty of *idolatry* in the sacrifice of the "*Mass*," etc. That the Romanists are guilty of *idolatry* in a vast variety of instances, is clearly proved from Articles IX. and X. of *the Creed* now cited.† Indeed, so repugnant have the *principles* and *practices* of the Roman Church been, upon this point, to the *plain* and *authoritative* language of Scripture, that she has presumed to omit *the* SECOND *Commandment* of the Decalogue in many of her books of instruction; and, in order to preserve the number of the Commandments complete, has divided the *tenth* into *two!* See Bishop Stillingfleet's Works, Vol. VI. page 572. where instances of this are produced.

* "Hæreticus dicendus est . . . qui, ecclesiæ auctoritate neglecta, "impias opiniones pertinaci animo tuetur."—Catech. ad Parochos.

† But see also, what is further said upon this subject under Section IV. of this Declaration.

VII. "'I confess also, that, *under either kind alone, whole and* "'*entire Christ*, and *a true Sacrament*, is received.

VIII. "'I constantly hold that there is a *Purgatory;* and that the "'souls detained therein are helped by the *suffrages* of the faithful.

IX. "'Likewise, that the *saints*, reigning together with Christ, are "'to be *honoured* and *invocated;* that *they offer prayers to GOD* "'*for us;* and that their *relics* are to be *venerated.*

X. "'I most firmly assert, that the *images* of *Christ*, and of *the* "'*Mother of GOD ever-virgin*, and also of *the other saints*, are to "'be *had*, and *retained;* and that *due honour* and *veneration* are to "'be given them.

XI. "'I also affirm that the power of *indulgences* was left by "'Christ in the Church, and that the use of them is most *wholesome* "'to Christian people.

XII. "'I acknowledge the *Holy Catholic* and *Apostolical Roman* "'*Church, the* MOTHER *and* MISTRESS *of all Churches;* and I "'*promise* and *swear* TRUE OBEDIENCE to *the* ROMAN BISHOP, "'*the successor of St. Peter, the Prince of the Apostles*, and *Vicar of* "'*Jesus Christ.*[1]

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[1] There never was a greater *imposition* upon the world, than that which is exhibited in the latter clause of this Article—*the* SUPREMACY *of the Bishop of* ROME.

When did it take its rise? On what foundation does it stand?

It certainly had no existence so late as the latter end of the *sixth*, and the beginning of the *seventh* century: for, from the year 590 to the year 604, GREGORY I. sat in the chair of that see,—a man, on whom, for his magnanimity, and other eminent endowments, his own age, and every succeeding age, have concurred in bestowing the epithet of "THE GREAT;" and who, by his own confession, was one of the last persons in the world to aspire to this supremacy. The zeal and earnestness with which he protested against the ambition of JOHN, the patriarch of Constantinople, who in the year 586 had assumed the title of *Œcumenical* or *Universal Bishop;* and the correspondence he carried on with that prelate, with the emperor Mauritius, and other persons of eminence, in relation to that subject,—are an evident proof how averse he himself was to such an invidious distinction.

To look only to the style and substance of his correspondence with the Patriarch:—

In one place he inquires:—"Whom do you imitate, in assuming that "haughty title? Is it not him, who, swelling with pride, exalted himself above so many legions of *angels*, that were his *equals;* that he "might be subordinate to none, but that all might become subject to "him? The Apostle Peter was the first member of the Universal "Church. In respect to Paul, Andrew, and John, they were only the "heads of particular congregations; but *all* were members of the Church "under *one* head, and none would ever be styled *Universal.*" In another part of the same letter, he employed this argument:—"If *none* of

That they are also "guilty of *superstition* in the invocation of saints;" assuming, that they are "*reigning together with Christ*" before their resurrection from the dead; and that "*they offer prayers to God for* "*us*," and thus act the part of *mediators* and *advocates* with GOD, (when the Holy Scriptures expressly assure us, that "there is *one GOD*, and "*one Mediator* between *GOD* and *man*, the Man Christ Jesus;"* and that, "if any man sin, we have an Advocate with the Father, Jesus "Christ the righteous, and he is the *propitiation* for our sins,"†)—the same *Creed* unequivocally proves, in Article IX. This is literally what St. Paul calls (διδασκαλία Δαιμονίων) "*a doctrine of* DEMONS,"‡ or of *imaginary mediating intelligences*. But the *superstition* does not excuse the *idolatry*.

That they are also guilty of the *superstition* of "praying for the "souls in *purgatory*," appears from Article VIII. The very existence of *this state* was never formally asserted in the Church of Rome till the latter end of the sixth century.§

That they are likewise "guilty of *superstition*," if not of something worse, in "*the sacrifice of the Mass*," and "in the most Holy Sacra-"ment of the *Eucharist*," is evident from Articles VI. and VII. The doctrine of *Transubstantiation*, therein held forth, "cannot be proved "by Holy Writ; but is repugnant to the plain words of Scripture, "overthroweth the nature of a sacrament, and hath given occasion to "many superstitions."‖

FOURTHLY,—that they "usurp a divine power *in forgiving sins*," etc. A belief in the power of *absolution*, to the extent to which the Church of Rome carries that doctrine, as also of the necessity of *auricular confession* and *penance* to obtain *it*,—and indeed *every other doctrine* and *practice* of that Church, which is not particularly specified in *this Creed*, are summarily included in Article XIII.

FIFTHLY,—that "they *give leave* to *commit sin* by *indulgences*." In granting *indulgences*, they are certainly responsible for all the *consequences*. "The *power* of *indulgences*" is affirmed in Article XI. And though it is there declared, that "the use of them is most *wholesome* to "Christian people," yet that they have a tendency to encourage men in *the commission of sin*, has had the attestation of the most extensive experience: but if this be the case, the *sale* of *indulgences* becomes an *indirect means* of "*giving leave* to *commit sin*."

SIXTHLY,—that they "despise the obligation of *an* OATH." How justly this has been urged against them, will appear from the following FACTS:—

1. The seventeenth Canon of the Council of Clermont, held in the year 1095, under Urban II. prohibits *bishops* and *priests* from taking an *oath* of *allegiance* to KINGS, or *any other* LAY *ruler*;¶ thus confining *all their allegiance* to the POPE.

And an instance of the efficacy of this *Canon*, which will ever stand

* 1 Tim. ii. 5. † 1 John ii. 1, 2. ‡ 1 Tim. iv. 1.

§ See the Remarks on Section I. of this Declaration.

‖ See the twenty-eighth Article of Religion.

¶ Du Pin's Eccles. Hist. vol. ix. c. 6. p. 74. and Labbe et Cossart. de Concil. Carolomont.

XIII. "'I also profess, and undoubtedly receive, *all other things* "'delivered, defined, and declared, by *the sacred canons*, and *general* "'*councils*, and, particularly, by *the Holy Council of* TRENT; and, "'likewise, I also *condemn*, *reject*, and *anathematize*,[1] ALL THINGS

"the *Apostles* would be called *Universal*, what will *you* have to answer "for at the last day, to Christ, the Head of the Church Universal—*you*, "who, by arrogating *that title*, labour to subject all his members to "yourself?" And he proceeds, at last, to express his melancholy anticipation of the consequences:—"But this is the time which Christ himself foretold. The earth is now laid waste, and destroyed with the "plague and with the sword: all things that have been predicted are "now under accomplishment: *the king of pride is at hand;* and, "I dread to say it, an army of *priests* is prepared for him: for they, "who were chosen to point out to others the way of humility and "meekness, are themselves now become the slaves of pride and ambition."*

Thus did the Roman prelate inveigh against the assumption of SUPREMACY by the patriarch of Constantinople: thus forcibly did he state his apprehensions, that the appearance of "*the king of pride*," with the most dismal calamities in his train, might be justly and speedily expected.

The *Papal* SUPREMACY, as applied to Rome, had therefore no existence in his days. It is the fabrication of a still more dark and perverted period: and this is a FACT, of which Protestants should never lose sight.

[1] As this is the first time that the term ANATHEMA, or any derivative from it, occurs in this series of Remarks (for the "Declaration," *for obvious reasons*, studiously abstains from the use of it altogether), I shall give the *definition* which *the Romanists themselves* have afforded of it, *in their own words*. In the Rhemish Translation of the New Testament, Edit. 1633, on Rom. ix. 3. there is the following note:—"ANATHEMA, by the use of Scripture, is *either* that, which, by separation "from profane use, and dedication to GOD, is holy, dreadful, and not "vulgarly to be touched; *or*, contrariwise, that which is *rejected*, "*severed*, and *abandoned from GOD*, as *cursed* and *detested*, and therefore is to be *avoided*." . . . . . "*The* CHURCH and HOLY COUNCILS "use the word for a *curse* and *excommunication* against HERETICS, "and OTHER *notorious offenders* and *blasphemers*."

Again, in the Douay Translation of the Old Testament, printed at Edinburgh in 1805, I find the following still more concise explanation, but to the same effect:—Joshua, vi. 17. "*An* ANATHEMA is a thing "*accursed*, and *devoted to utter destruction*." Such is the sense in which the term *Anathema* was formerly applied by Popes and Councils, to all who dared to oppose *the* AUTHORITY *of the* CHURCH OF ROME: such is the sense, in which it is STILL applied to the PROTESTANTS of *this* UNITED KINGDOM. The *power* is the only thing wanting to enforce it.

* Gregorii Epist. lib. iv. Ep. 36. Du Pin, Eccles. Hist. vol. v. p. 67. 78. Edit. 1693. See also the Appendix, No. II. and IV.

upon record in the history of this country, and should never be forgotten, occurred in the reign of James I. While the nation was recovering itself from the horror which the Gunpowder-treason Plot had excited, the parliament seriously applied themselves to prevent the further designs of the *Popish recusants:* and for the more easy discovery of such persons, the two houses agreed to draw up an *oath*, which all subjects, without exception, should be obliged to take. This oath was called *the oath of allegiance.* " Accordingly," says Rapin, " most of the English " Catholics, with the arch-priest Blackwel their superior, made no scruple " to comply with it;" for it contained nothing repugnant to the essential articles of the Romish faith, and concerned only the unlimited power which was by some ascribed to the Pope. " Nay, *when Urban* " *VIII. sent them a brief*, dated October 31, 1606, *forbidding them to* " *take this oath*,* they thought the brief was forged by their enemies, to " draw them into a non-compliance. *But the Pope spoke more fully the* " *next year*, and *by a second brief plainly told them*, IF THEY TOOK THE " OATH, THEY FORFEITED ALL HOPES OF SALVATION. At the same " time, Cardinal Bellarmine, under the feigned name of Tortus, wrote " a book against this oath, and a letter to the arch-priest Blackwel, to " admonish him to repent; as if, *in taking the oath, he had committed* " THE MOST HEINOUS OFFENCE."—Hist. of England, James I. Book 18.

2. The sixteenth decree of the third general council of Lateran, held in 1179, by Pope Alexander III. prescribes, that " *oaths*, which contra- " vene the *utility of the Church*, and *the constitutions of the Holy* " *Fathers*, are not to be called *oaths*, but rather *perjuries*."† Thus are the advantage and aggrandizement of the Church of Rome made the *test* of the *validity* of all the *oaths* which have any reference to her. And this maxim still further explains the grounds of the conduct of Urban VIII. in the instance just cited.

This doctrine, however, had been no *novelty* before this time in the Roman Church. Mosheim,‡ speaking of the *fourth* century, says:— " two monstrous errors were almost universally adopted in this century; " and became a source of innumerable calamities and mischiefs in suc- " ceeding ages.

" The first of these maxims was, that *it was an act of virtue to deceive*

* " Non potestis, absque evidentissima gravissimaque divini honoris " injuria, obligare vos juramento, quod similiter maximo cum cordis " nostri dolore audivimus propositum vobis fuisse præstandum, infra " scripti tenoris; viz." [Here was inserted the oath of allegiance itself, translated into Latin.] " Quæ cum ita sint, vobis, ex verbis ipsis " perspicuum esse debet, quod hujusmodi juramentum, salva fide Ca- " tholica, et salute animarum vestrarum, præstari non potest, cum multa " contineat quæ fidei et saluti aperte adversantur."—Extracted from the Brief of Urban VIII. bearing date at Rome, x. Calend. Octob. 1606, the second year of his pontificate.

† " Non enim dicenda sunt *juramenta*, sed potius *perjuria*, quæ contra " *utilitatem ecclesiasticam*, et *sanctorum Patrum* veniunt *instituta*." Labbe et Cossart. Concil. Lateran. III. Decret. 16.

‡ Eccles. Hist. Cent. IV. par. 2. c. 3. § 16.

"'*contrary thereto*, and *all* HERESIES *whatsoever*, *condemned* and "'*anathematized by the Church.*

XIV. "'*This true* CATHOLIC *Faith, out of which* NONE *can be* "'SAVED, which I now freely profess, and truly hold, I, N. *promise*, "'*vow*, and *swear* most constantly to hold and profess, the same *whole* "'and *entire*, with God's assistance, to the end of my life. Amen.'"

Thus far I have followed Mr. Butler's Version, or rather transcript of the late Dr. Challoner's Version, of this famous Creed, word for word: but there is an additional, and concluding part of the original, the translation of which is entirely omitted; and the omission of which was first pointed out by Mr. Blanco White in "The New Times" newspaper of the 5th of April, 1825. This is contained in the following terms:—

XV. "*Atque a meis subditis, vel illis quorum cura ad me in* "*munere meo spectabit, teneri, doceri, et prædicari, quantum in me* "*erit, curaturum*, ego idem N. spondeo, voveo, ac juro:" which may be thus rendered:—

"And I, the same N. do *promise, vow*, and *swear*, that I will take "care, as much as shall be in my power, that IT (that is, '*This true* "'CATHOLIC *faith*') be *held, taught*, and *preached*, by those placed "under me, or those, the charge of whom shall devolve on me, by "virtue of my office."

This omission is the more remarkable, because the words, "Ego "idem N. spondeo, voveo, ac juro," the translation of which occurs properly in the *former* part of the sentence (at No. XIV.), are *the very last* words of the *latter* part of the *same* sentence (at No. XV.); and therefore the *translation* of those words of the original printed in Italics, must have been *omitted* BY DESIGN.[1]

Whatever that design was, Mr. Butler has effectually cleared himself from all participation in it. That gentleman says:—

"My copy of the Creed is a transcription of that which the late Dr. "Challoner prefixed to his 'Grounds of the Catholic Doctrine, as "'contained in the Profession of Faith published by Pope Pius IV.' "—first published about fifty years ago, and now in its 12th edition. "Dr. Challoner also has prefixed it to his edition of the Catholic "Prayer-book, entitled 'The whole Manual.' *The words in question* "*are omitted in both.* An English version of the Profession of Faith,

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[1] To render this matter the clearer, I here insert the whole of the original passage, distinguishing in Italics the part omitted in Dr. Challoner's version:—"Hanc veram Catholicam fidem, extra quam nemo salvus esse "potest, quam in præsenti sponte profiteor, et veraciter teneo, eandem "integram, et inviolatam, usque ad extremum vitæ spatium constantis-"sime (Deo adjuvante) retinere et confiteri; ATQUE *a meis subditis, vel* "*illis quorum cura ad me in munere meo spectabit, teneri, doceri, et* "*prædicari, quantum in me erit, curaturum*, ego idem N. spondeo, "voveo, ac juro." But see Appendix, No. V.

"*and lie*, when, by those means, the interests of the Church might be "promoted;" so that the third general council of Lateran only extended this long-established dogma from *deceiving* and *lying*, to *swearing*.

"And the second equally horrible, though in another point of view, "was, that *errors in religion, when maintained and adhered to after* "*proper admonition, were punishable with civil penalties, and corporal* "*tortures*."

Thus, in the *infallible*, and *unchanging*, and *unchangeable* Church of ROME, *pious fraud* and *persecution* have gone on hand in hand, from the fourth century to the present time; the *former* foisting gradually in all the ridiculous fables, the fictitious prodigies,* and unwarrantable doctrines, by which the genuine face of Christianity in that Church is concealed; and the *latter* enforcing these inventions upon the people, by the means of bodily torture, the most terrible of deaths, and the threatened *exclusion from salvation* in the world that is to come!

What a merit, then, must there not be, in hoodwinking the *honest*, *liberal*, and *unsuspecting* inhabitants of this Protestant country!

3. And the general council of Constance, in the year 1415, acted precisely upon the same principle, in the case of John Huss; who, though he had a *safe conduct* granted to him by the Emperor Sigismond, wherein it was expressly promised that he might go *freely* to the council, and that nothing should be attempted against his person to prevent his *freely* returning from it,—was, nevertheless, there imprisoned; and, after process for heresy, condemned, and burnt to death. Thus the council violated the *safe conduct* of the emperor. And then they passed a decree, in justification of their conduct, which exhibited the most practical proof possible, that in the Roman Church, *no faith is to be kept with* HERETICS; and that *the most solemn obligations*, in respect to them, *can be of no avail*.† This decree was passed in their nineteenth session.

4. Besides, the history of Europe, for many ages past, will declare, *how very little* the Popes, the heads of the Church of Rome, themselves, when their dominion was at its greatest height, and even since it began to decline, have regarded *the oaths of allegiance and fidelity*, by which subjects have bound themselves to their sovereigns. And, with respect to our own country in particular, (besides the conduct of Urban VIII. already adduced) is it not notorious, that Pius V. in the year 1569, and after the close of the Council of Trent, issued his famous Bull, "*Reg-*

* Κατ' ἐνέργειαν τοῦ Σατανᾶ . . . . ἐν τέρασι ψεύδους: "according to "the internal working of Satan . . . . with wonders of imposture."—2 Thess. ii. 9.

† "Nec aliqua sibi *fides* aut *promissio*, de jure naturali, divino, et "humano, fuerit in *præjudicium Catholicæ Fidei observanda*." Lenfant, t. i. p. 491. See also upon this interesting subject, the continuation of Cardinal Baronius's Annales, by Raynaldus, tom. viii. p. 429. Edit. 1751. The form of the decree itself may be seen in Labbe et Cossart. Concil. Constant. Sess. 19.

"*with the same omission*, is also inserted in the '*Ordo Administrandi* "'*Sacramenta*,' published under the sanction of *the* CATHOLIC PRE- "LATES *in this country*, for the use of *the* ENGLISH CATHOLIC "*Mission*."[1]

But while Mr. Butler has completely cleared himself from the imputation of any design to deceive the British public, by *the omission* which has just been pointed out, he has most decisively fixed it upon those who are justly chargeable with it;—even upon Dr. Challoner, and upon "the Vicars Apostolical, and their coadjutors, in Great "Britain:" for he says:—

"I am not apprised of any edition of the original, or of any version "of it, *except Dr. Challoner's*, and *the edition of the* 'ORDO,' "published under the sanction of *the Catholic prelates* in this "country, *from which it is absent*."

Nay, so completely had Mr. Butler himself been kept in ignorance of the very existence of this clause in the Creed of Pope Pius IV., in consequence of its omission by these high authorities, that he expressly subjoins:—"Had I been apprised of the insertion of it in "the original, I certainly should have given it its proper place, in the "translation of it which I prefixed to *the Book of the Roman Catholic* "*Church*."[2]

Here then we have a plain proof, (of what, I believe, will appear more than once in the course of this Declaration) that "*the most* "*sacred materials are not spared*," when it may promote the interest of the Roman Church to *mutilate* or *suppress* any particular portions of the authorities to which she refers.

Here is a part of her own most solemn profession of faith, withdrawn from its proper place, and put wholly out of sight, in order that the British public may remain in entire ignorance of that *indispensable duty of* PROSELYTISM, which is enforced by *her infallible authority*, under the three-fold obligation of a *promise*, *vow*, and *oath*!

And the part, which is of such importance, both to the *Romanist*, for the quickening of his zeal, and to the *Protestant*, by way of precaution, has been *withdrawn*, and *concealed from view*, by or under the sanction of those very persons whom Christian charity would the least suspect of being capable of such imposition,—even Dr. CHALLONER, and "*the* CATHOLIC PRELATES *in this country*," who are at the head of "*the* ENGLISH CATHOLIC MISSION!"

But is the part thus omitted from the Creed of Pius IV. so entirely lost sight of *in this country*, as to have become literally "a dead "letter," never to be called into use? Far from it. Upon this subject let us again advert to Mr. Butler's explanation:—

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[1] Mr. Butler's Vindication of the Book of the Roman Catholic Church, page 28.

[2] Ibid. page 29.

"*nans in Excelsis, etc.*" against Queen Elizabeth, deposing her, placing her kingdom under an interdict, and absolving her subjects from their allegiance? Happily, though the power of enforcing all this was at that time departed; yet the Bull itself sufficiently shows, what would have been the consequences, had that power remained.

What conclusion, then, is to be drawn from all this, but the following?—That, if the bishops of Rome themselves hold all *oaths of allegiance* (except to themselves) in so little estimation;—if the general council of Constance has shown, that *the most solemn engagements* (even that of an emperor with one of his own subjects) can be violated by the Church of Rome, for the sake of *entrapping* and *destroying* a HERETIC;—if oaths, that contravene the *advantage* and *authority* of that Church, are declared by the third general council of Lateran to be rather *perjuries* than *oaths;*—and if the Council of Clermont decreed that *ecclesiastics* should not take *an oath of allegiance* to *kings*, or *any other* LAY *rulers;*—if, moreover, the Romanist pledges himself (in the Creed of Pius IV.) to "profess and undoubtedly receive *all things* "delivered, defined, and declared *by the sacred canons*, and *general* "*councils*, and particularly *by the Holy Council of* TRENT;"—then it necessarily follows, with regard to the *consistent* members of that Church, that "*the obligation of an oath*," in their transactions with a *Protestant* government, (that is, according to their principles, with a government composed of HERETICS) could not be much to be depended upon.

SEVENTHLY,—that they "*divide their allegiance* between *the King* "and *the Pope*." So they are still exhibited; and so their own *Creed* represents them. For how can THEY truly profess *undivided allegiance* to the KING, as supreme head *of the Church* within his dominions; and over *all persons*, and in *all causes, ecclesiastical* as well as *civil*, therein supreme, as his prerogative justly requires,—WHO "*promise* "*and swear true obedience to* THE ROMAN BISHOP, *the successor of St.* "*Peter, the Prince of the Apostles, and Vicar of Jesus Christ?*" The assertion of the possibility of this is a contradiction in terms, and argues no small degree of mental reservation, at least, on the part of those who advance it.* In truth, the banns, which in this case are proposed for publication, must be forbidden: the parties are not, and cannot be, agreed. See Article XII. of their Creed; and the peculiar circumstances detailed under the last head.

Upon this momentous subject, therefore, the masterly argument of the Earl of Liverpool, in his speech in the House of Lords on the 17th of May, 1825, will ever be deemed conclusive by all those who are in any degree acquainted with the genuine *principles* and *spirit* of popery.

"The noble Lords opposite," said his Lordship, "maintained that it "was fitting to grant the concessions demanded, because the Catholics "of this country and Ireland were entitled to enjoy equal rights and "immunities with their Protestant brethren: and upon this broad "principle he was at issue with them. He admitted, that all subjects

* But see more on this subject in Sect. VIII.

"Upon inquiry of those most likely to be well informed upon "the subject, of the probable cause of Dr. Challoner's omission of "the passage in his editions of the Profession of Faith of Pius IV. "I understand, that the clause is *always retained* when *the oath is* "*tendered to* PRIESTS, and *always omitted* when *the oath is ten-* "*dered to the* LAITY; and that the latter (*for till lately priests* "*were very seldom ordained in England*) being of most frequent use "in this country, Dr. Challoner naturally thought it was most proper "to publish the profession in *that form.*"

Thus, as Mr. White has well observed, Dr. Challoner has gar- "bled the most sacred document that ever issued from an authority "which he believed to be *infallible* and *divine:* and no human in- "genuity can acquit him of having abetted a plan of *indirect* or *nega-* "*tive deception;* not to *disclaim,* but *conceal* or *disguise,* an im- "portant part of his *faith* and *duty;* not to *free* the Roman Catholic "LAITY from the *obligation* of promoting the exclusive sway of their "faith and Church system, but to *keep that obligation in abeyance,* "*to cherish it in the bosoms and consciences of the* CLERGY, *ready* "*to be instilled into the minds of their spiritual subjects at the con-* "*fessional, whenever they should have it in their power, by direct or* "*indirect means, to forward the interests of* POPERY."[1]

And, as "the 'Ordo *Administrandi Sacramenta,*' published under "the sanction of *the* CATHOLIC BISHOPS in this country," *has continued the same scheme of deception to the present time,* therefore they also are evidently implicated in *the same intention to deceive.*

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[1] Letter to Charles Butler, Esq. 1826. p. 29.

"in a free state were entitled to the enjoyment of *equal* rights upon "*equal* conditions; but then, the qualification of that principle in the "case of the Catholics was clear: the Catholics, who demanded these "*equal* rights, did not afford *equal* conditions. The difference was "this:—the Protestant gave an *entire* allegiance to his sovereign; the "Catholic a *divided* one: the service of the former was *complete;* "that of the latter only *qualified:* and, unless it could be proved that "the man who worked for *half* a day was entitled to as much wages "as the man who worked the *whole* day, or, in other words, that the "*half* was equal to the *whole*, he could not admit that the Roman "Catholic, whose allegiance was *divided* between a spiritual and a "temporal master, was entitled to the enjoyment of the *same* civil "rights and privileges as the Protestant, whose allegiance was *un-* "*divided*, and who acknowledged but *one* ruler."—Extracted from the Report of the Speech in the Annual Register for 1825.

EIGHTHLY,—that they "hold the uncharitable doctrine of *exclusive* "*salvation*." This appears most fully from Article XIV. wherein they assert, that the *Creed* before recited contains "*the true* CATHOLIC *faith*, "out of *which* NONE *can be* SAVED;" and "*promise*, *vow*, and *swear*, "most constantly to *hold and profess* the same, to the end of their "lives."

NINTHLY,—that they "claim *the property* of the *Church establish-* "*ment*." To *augment* as much as possible, and to guard equally against any *infringement* upon the *revenues* and *property* of the Church of Rome, were the subjects of many of her *decrees* and *canons* in former times; and these would therefore be generally acted upon at the present time, if circumstances should permit. This *claim* therefore follows of course, if their *other claims* be conceded, if all the *safeguards* of the British Constitution are to be withdrawn, and they are to be freely admitted to *political power*. We have seen, that the emolument and aggrandizement of their Church effectually supersede the obligation even of *oaths;* much more then would they absorb the influence of every minor consideration.

And, LASTLY,—that they "*maintain that faith is not to be kept with Heretics*." The decree of the council of Constance *to this effect* has never been repealed, or formally disavowed by any *competent* authority; and it is therefore still in force, to be acted upon as circumstances may permit. This appears from Article XIII.

Thus, in their own *Creed*, and in the *authorities* for which it vouches, and which the Romanists profess *to receive*, we have discovered ample proofs of the TRUTH *of all those* ALLEGATIONS of which the Roman prelates so much complain in this Declaration; and which they themselves, with great *inconsistency* certainly, *as if they were ignorant of the principles of their own religion*, have stigmatized, as imputing to them "*the most erroneous, unscriptural, and unreasonable doctrines*." Ἐκ τοῦ στόματος σου κρινῶ σε, πονηρὲ δοῦλε. Luke xix. 22.

"*Which have no connexion with civil or social duties,*" etc.] Have then these doctrines of the Romish Creed,—that "there is *no* SAL-"VATION" out of that "*true and Catholic faith*" therein taught, (Art. XIV.) which converts *proselytism* into a work of Christian *necessity*, and *persecution* itself into an imperious *duty*;—that "*all* "*things* delivered, defined, and declared by the *sacred canons*, and "*general councils*, and, particularly, by *the Holy Council of* TRENT, "are to be *professed* and *undoubtedly received*," (Art. XIII.)—and, consequently, that "*bishops* and *priests*" cannot lawfully "take *an* "*oath of allegiance* to *kings*, or *any other temporal princes*;" (page 15. No. 1.)—that "*no faith is to be kept with heretics*;" (page 19. No. 3.)—that "*oaths*, which oppose the *ecclesiastical utility* and "*jurisdiction*" of Rome, "are to be pronounced *perjuries* rather than "*oaths*;" (page 17. No. 2.)—that "*all things*, contrary to *these*" and *all the other dogmata* of that Church, are to be "*condemned*, "*rejected*, and *anathematized*;" (Art. XIII.)—and further, as we may perceive by the article that has been of late years surreptitiously withdrawn from the Creed,—that it is *the indispensable duty* of Romanists placed in situations of influence and authority, under the solemn pledge of a *promise*, *vow*, and *oath*, ("*spondeo*, *voveo*, ac "*juro*") "to *take care, as much as in them lies*, that *this true* CA-"THOLIC *faith shall be held, taught*, and *preached by those placed* "*under them*, or *those of whom they have the charge, by virtue of* "*their office*;" (Art. XV.)—have these doctrines *no connexion* with *civil* or *social duties*? Are these doctrines *purely religious*? Yet they are established against them by *the very* CREED they profess: nor can they by any casuistry get rid of them, so long as they pronounce themselves to be "Catholics."

"*Would first learn from Catholics themselves,*" etc.] Doubtless, they wish this. But, in referring to their *Creed*, and to their *sacred canons* and *general councils*, we have recourse to the *fountain-head*, from which "the Catholics themselves" draw, or profess to draw, all "*their real doctrines*." And here we obtain them in their greatest purity, and unadulterated by any mixture of sophism or misrepresentation; which is unquestionably a great advantage. "The burnt child dreads the fire."

"*And the advancement of religion,*" etc.] Query, what religion? The ROMISH religion: for the Church of ROME *acknowledges* and *tolerates* NO OTHER. As to the advancement of *charity* in this case, that is entirely out of the question, except it be of *that*

We are at a loss to conceive, why the holding of certain *religious* doctrines, which have no connexion with *civil* or *social* duties,—whether those doctrines are taken in the sense in which they are misconstrued by others, or in the sense in which they are uniformly understood by Catholics,—should be made a subject of crimination against British Catholics, by those who assume to themselves liberty of thinking what they please, in matters of religious belief. It is difficult to understand, why doctrines *purely religious*, and in no wise *affecting the duties* which Catholics owe to their *sovereign* or to *civil society*, should be brought forward at all, when the *question* relates only to *civil rights* and *privileges*, which they *claim* as British subjects.

It is much to be wished, that those who declaim against what they call the errors and superstitions of Popery would first learn from Catholics themselves, by inquiry, what their real doctrines are, on the points above alluded to; and in what sense Catholics understand the terms by which their doctrines are expressed. They would find perhaps, that they had hitherto been contending, not against the Catholic faith, but against the fictions of their own imaginations, or against their own misconceptions of the language of the Catholic Church.

Though we might refer to former expositions of the faith of Catholics, which we deem amply sufficient to correct the misconceptions, and to refute the misrepresentations of our doctrines; yet, it having been stated to us, that by publishing, at the present time, a plain and correct declaration of our real tenets on those points which are still misrepresented or misconceived, a better understanding may be established among his majesty's subjects, and *the advancement of religion* and *charity* may be effected; hence we, the undersigned Catholic Bishops, the Vicars Apostolic and their coadjutors in Great Britain, have thought it our duty to publish the following Declaration,

"*burning charity*," which this Church was so much in the habit of dispensing, when she possessed the power of doing so.

SECTION I.

"*The doctrines of the Catholic Church*," etc.] What the doctrines of the *Roman* Church are, has been already made generally to appear, from her own Creed or "*articles of belief*;" therefore here there can be no misrepresentation.

"*Which are revealed by Almighty God*."] This is a bold assertion: then, it seems,—

I.—That Almighty GOD revealed the doctrine of TRANSUBSTANTIATION (Articles VI. and VII.) which is of such essential importance in the Roman system, and the denial of which was the means of bringing so many persons *to the stake*, in this country, in former times. But even so late as the *tenth* century, there were no settled opinions upon this subject in the Church of Rome.[1] In the year 831, Pascasius Radbert, a monk, and afterwards abbot of Corbey, published a treatise "*concerning the sacrament of the body* "*and blood of Christ*;" and in 845, another edition of it, revised with care, and greatly enlarged; the doctrine of which amounted to the two following propositions:—

FIRST, that, after the consecration of the bread and wine in the Lord's Supper, *nothing remained* but the *outward figure*, under which *the body and blood of Christ* were really and locally *present*: and,

SECONDLY, that the body of Christ, *thus present* in the Eucharist, was the *same body that was born of the Virgin Mary, that suffered upon the cross, and was raised from the dead*.

This doctrine *then* was NEW, and, as might have been expected, excited the astonishment of many. It was therefore no sooner broached, than it was opposed with vigour by RABANUS, MAURUS, HERIBALD, and *others*; but more especially by the famous RATRAMN and JOHANNES SCOTUS, whom the Emperor CHARLES the BALD ordered to draw up a clear and rational explication of that important doctrine, which RADBERT seemed to have so *egregiously corrupted*. Thus were the most celebrated writers of that age, in the Roman Church, engaged in combating this new and monstrous doctrine. Whence it appears, that, *as yet*, so far from there being in that Church any *fixed* or *universally-received opinion* concerning *the*

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[1] Mosheim's Eccles. Hist. Cent. IX. par. 2. c. 3. § 19, 20. and Cent. X. par. 2. c. 3. § 2. Du Pin's Eccles. Hist. Vol. 7. c. 7. p. 69.

in the hope that it will be received by all who read it with the same love of truth, and the same good-will, with which it is given.

SECTION I.

On the General Character of the Doctrines of Faith professed by the Catholic Church.

The doctrines of the Catholic Church are often characterized as *erroneous, unscriptural, and unreasonable.*

All those doctrines, and only those doctrines, are articles of Catholic faith, which are revealed by Almighty GOD.[1]

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[1] There is one general and introductory observation resulting from this and the two following Sections, which, to prevent misunderstanding, is very important in this place; namely—

That *the Church of* ROME *claims the same implicit belief for what she styles her* "APOSTOLICAL *and* ECCLESIASTICAL TRADITIONS," *as she claims for the* HOLY SCRIPTURES *themselves;* and that the whole system of reasoning (if such it may be called) in these Sections is founded upon *this* principle.

The *latter* of these she calls "*the* WRITTEN," and the *former* "*the* "UNWRITTEN WORD *of GOD;*" and she holds, that BOTH have been equally *the gift* of DIVINE REVELATION.

And this is a peculiarity in the *Romish* faith, which should have been distinctly stated, *from the first*, in the framing of this Declaration; for, otherwise, the *Protestant*, adopting *the* HOLY SCRIPTURES ALONE for the guide of his faith, would be reasoning upon a directly *opposite* principle; and, finding that these *Romanists* are attributing to DIVINE REVELATION *doctrines*, which he perceives to be *repugnant* to the *spirit*, as well as the *letter*, of *these* SACRED WRITINGS, which he knows to have been "*given by inspiration of GOD,*"—*doctrines*, moreover, which he cannot by any means refer to *the times* of PRIMITIVE *Christianity*,—he might feel strongly disposed to accuse them of an *insidious endeavour* to impose upon the simple and unsuspecting.

But the least suspicion that this is the case, would effectually defeat the professed purpose of the Declaration, and consign to contempt and reprobation every thing it contains.

Yet, whether awed by the tyrannical *authority* of the Church, of which they are certainly *the true sons*,—or dazzled by the portentous glare of her assumed *infallibility*,—or for whatever other reason,—the *Roman* prelates in question have neglected this useful precaution, and have therefore exposed themselves irretrievably to this suspicion. *This difference* in the *fundamental rules of faith of the Protestant* and the *Papist* appears to be kept as far as possible *out of sight:* and the *only*

MANNER (that is, whether it were *spiritual* or *corporal*) in which the body and blood of Christ are *present* in the Eucharist,—the preponderancy was against the proposed innovation being admitted as an "*article of belief.*"[1]

Indeed, the term TRANSUBSTANTIATION was not so much as heard of in the Church of Rome before the *twelfth* century, when PETER *de* CELLES Bishop of *Chartres*, and STEPHEN Bishop of *Autun*, FIRST made use of that term.[2] Nor was *the thing itself* ever established as a *doctrine* of that Church, till INNOCENT III. had the honour of so imposing it, at the fourth general council of Lateran, in 1215.[3]

But if this MYSTERY were of *such importance* in the Christian system, as the Articles VI. and VII. "of Catholic Faith" represent,—why was it not revealed *sooner?* The Declaration palms this *inconsistency* upon "ALMIGHTY GOD!" But the voice of History irrefragably proclaims, that the doctrine *of its existence* was one of the inventions of the dark ages.

II.—That Almighty GOD revealed the doctrine of PURGATORY; (Article VIII.) which is as firmly believed, and as *zealously acted upon*, in the Roman Church, as that of TRANSUBSTANTIATION. But this was never revealed by Christ, or his apostles. It was never heard of in the Church by name, before the latter end of the *sixth* century; when Pope GREGORY I. commonly called "*The* "*Great*," "who had a marvellous fecundity of genius in *inventing*, and "an irresistible force of eloquence in *recommending, superstitious* "*observances*," maintained expressly, that there is *a* PURGATORY, "for expiating the *slight faults* of those who have DESERVED *this* "*grace*, by the *good actions* which they performed in this life."[4] Thus might this doctrine be said to have been established. But *this*, being only a purgation of *slight* and *venial* sins, is not precisely *such a* PURGATORY as is asserted in the Council of TRENT. It was reserved for this council, to establish the doctrine, *definitively, and in its most rigorous sense, as an article of the Romish faith*, by the following canon, decreed in its sixth session:—"If any one shall say, "*—that to every penitent sinner, who has received the grace of justification, the offence is* SO *remitted, together with the obligation to*

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[1] Mosheim's Eccles. Hist. Cent. IX. par. 2. c. 3. § 19, 20. and Cent. X. par. 2. c. 3. § 2. Du Pin's Eccles. Hist. Vol. 7. c. 7. p. 69.

[2] Du Pin's Eccles. Hist. Vol. 10. p. 156. under the title PETER *de* CELLES.

[3] Mosheim's Eccles. Hist. Cent. XIII. p. 2. c. 3. § 2. Du Pin's Eccles. Hist. t. xi. c. 6. p. 96. At this council there were present 412 bishops, 800 abbots and priors, besides the ambassadors of almost all the European princes. For the original words of this decree consult Labbe et Cossart. Concil. Lateran. IV. Decretum I. de Fide Catholica.

[4] Du Pin's Eccles. Hist. vol. v. page 100. under the Life of St. Gregory.

passage throughout the whole Declaration, which could lead a Protestant *a priori* to suspect *the existence* of *such a difference*, does not occur before the commencement of the *third* Section, where it is said, that " the Catholic Church venerates the Holy Scriptures, *as the written* " *part of the word of GOD!*"

But, whatever grounds the Papist may be compelled to assume for the foundation of his faith,—the true Protestant will not be induced, by any artifice, to relinquish the vantage-ground on which he stands; resting his faith on *the* HOLY SCRIPTURES *alone*, and employing *these* SACRED WRITINGS, the *free exercise of his own* REASON, and *the testimony* of *the purest* ECCLESIASTICAL ANTIQUITY, for repelling any attempts, which may be, either openly or insidiously, made to undermine it.

It is in this spirit, and with this design, that the following Remarks on the various parts of this Declaration are now offered to his consideration.

"*temporal punishment*, THAT *he has no obligation* REMAINING "*to be* PAID, *either in* THIS LIFE, *or in* THE NEXT *in* PURGA-"TORY, BEFORE THE ENTRANCE INTO HEAVEN CAN BE OPEN "TO HIM,—let him be ANATHEMA."[1]

III.—That Almighty GOD revealed the doctrine of "*the* INVO-"CATION *of* SAINTS." (Article IX.) This is "an article of Ca-"tholic Faith," which proceeds upon the false and fanatical assumptions,—that "THE SAINTS *reign with Christ*," before their resurrection from the dead;—that "*they offer up prayers to GOD for* "*us*;"—that therefore, *their* MEDIATION *is requisite for our salvation*;—that they are, consequently, *possessed of* OMNIPRESENCE, (an incommunicable attribute of GOD!) in order that they may *hear* the devout prayers of their votaries, *at all times*, and *in all parts* of the world;—and *of* OMNISCIENCE, (another incommunicable attribute of GOD!) that they may *distinguish* the prayers which are addressed to them in *sincerity* and *truth*, from those which are *not* so offered. But this doctrine, as might be expected, was utterly unknown to the Christian Church during the first three centuries: and this circumstance alone is amply sufficient to prove, that it is an *innovation* upon the pure and primitive principles of Christianity. The memory indeed of her *martyrs* and *confessors* had always, during this period of peril and persecution, been deservedly precious in the Church: but it was not till the *fourth* century, that the veneration for departed saints rose to any extravagant height. In the *fifth* century their number was greatly increased; "these saints," as Mosheim expresses it, "being "canonized by the ignorance of the times." In the *sixth* century, an opinion was industriously propagated, "that the *prayers* of departed "saints were of *victorious efficacy* at the throne of GOD, and were "to be *purchased* by offerings presented to the temples that were "dedicated to them." In the *eighth* century, a *confidence* in the *merits* of these imaginary mediators was represented as *necessary* to *salvation*. In the *ninth* century, a *tutelary influence* was ascribed to the departed saints; so that every *country*, every *Church*, and almost every *private Christian* had their particular *patron* among the saints,—a circumstance which prodigiously increased their *number*.[2] But, finally, the Council of TRENT determinately settled these points, by the celebrated decree passed in its twenty-fifth session, commanding, in express terms, "*the* INTERCESSION *and* INVOCATION of "SAINTS."[3]

IV.—That Almighty GOD revealed the doctrine of the *idolatrous* "VENERATION *of the* RELICS *of the Saints; and of the* IMAGES "*of Jesus Christ, the Virgin Mary, and of the other Saints*." (Arti-

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[1] Du Pin's History of the Council of Trent, Sess. 6.

[2] All this is evident by a general reference to the ecclesiastical history of these ages.

[3] Du Pin's History of the Council of Trent, Sess. 25.

cles IX. and X.) But this was no more a *doctrine* and *practice* of the first three ages of the Church, than any of *the preceding*. The permission that IMAGES should be in *Churches*, was indeed granted, toward the latter end of the *sixth* century, by GREGORY *the* GREAT, to answer, in some degree, the purpose of *instruction* in that ignorant age; but the WORSHIP of them he expressly forbad.[1] We must look exclusively to *the dark ages*, of which alone *such practices* were worthy, for the *outrageous* WORSHIP of THEM, as well as of RELICS, and for all the *impostures* to which it gave rise. But, unhappily, the light of *learning*, which began to revive toward the close of that period of darkness, was not permitted to shed any friendly ray on the *religion* of the Church of Rome: and the Council of TRENT, in its twenty-fifth session, expressly *enjoined*, and *perpetuated*, as far as by *a decree* it could *perpetuate*, PRINCIPLES and PRACTICES, so *idolatrous* in themselves, and so utterly *repugnant* to *the revealed* WORD of GOD.[2]

V.—That Almighty GOD also revealed the doctrine of "*the* "POWER of INDULGENCES." (Article XI.) This, arising out of the imputed *merits* of the "*works of supererogation*" wrought by the *saints*, arose not to its height till the *twelfth* century, when the bishops first assumed to themselves the power of granting them; and when *the saints* themselves had been prodigiously multiplied. But soon afterwards the Popes, casting an eye upon the immense treasures which the inferior rulers of the Church were acquiring by *the sale of* INDULGENCES, assumed almost entirely the gainful traffic to themselves. "In consequence of this new measure," says Mosheim, "*the court of Rome* became the general magazine of INDULGENCES; "and the pontiffs, when either the wants of the Church, or the "emptiness of their coffers, or the dæmon of avarice, prompted them "to look out for new subsidies, published not only a *universal*, but "also a *complete*, or what they called, a *plenary* remission of all the "*temporal pains* and *penalties*, which the Church had annexed to "certain *transgressions*. They went still farther; and not only re-"mitted the *penalties* which the *civil* and *ecclesiastical laws* had *en-"acted* against transgressors, but *audaciously usurped the authority "which belongs to GOD alone, and impiously pretended to abolish "even the punishments which are reserved in a future state for the "workers of iniquity: a step this*, which the *bishops*, with all their "*avarice* and *presumption*, had *never ventured to take*."[3] Such were the facts; but abominable, in every point of view, as *this doctrine*, and the *consequences* which had flowed from it, had then long been,—

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[1] Du Pin's Life of St. Gregory aforesaid. The worship of them was first confirmed, as a doctrine of the Roman Church, by the *seventh* general council, held at NICE, under ADRIAN I. in 787. Du Pin's Eccles. Hist. vol. vi. page 131, etc.

[2] Du Pin's Council of Trent, Sess. 25.

[3] Mosheim's Eccles. Hist. Cent. 12. par. 2. c. 3. § 4.

"the Holy Council" of TRENT "*teacheth and commandeth, that* "*the use of* INDULGENCES, *so very saving to Christian people, and* "*approved by the authority of Holy Councils, ought to be retained in* "*the Church; and condemneth those by* ANATHEMA, *who either* "*affirm them to be useless, or deny that the Church has the power of* "*granting them:* only it wishes that there might be *moderation* shown "in granting them, &c."[1] And, as a proof, that this *power* is still claimed by the Roman Church, as well as of the *moderation* with which it is still administered, a reference may be made to the Bull of Indiction for the JUBILEE of the last year, issued by his present Holiness Leo XII. on the 24th of May, 1824. In this remarkable document, with a view partly to prepare the way for the following expression of his benevolent intentions,—"during this year of JUBI- "LEE, we mercifully in the Lord *grant and impart the most complete* "INDULGENCE, REMISSION, *and* PARDON *of all their* SINS, to all "the faithful in Christ of both sexes," &c. he lays open *the* SOURCES, *whence all these benefits are derived,* in these terms:—"We have, "therefore, decreed, according to the authority which is divinely com- "mitted to us, *to open,* as widely as possible, *that heavenly* TREA- "SURE, of *which, being purchased by the* MERITS, SUFFERINGS, "*and* VIRTUES *of our* LORD JESUS CHRIST, *of his* VIRGIN "MOTHER, *and of all* SAINTS, *the Author of human Salvation has* "*entrusted* THE DISTRIBUTION *to us.*"

I have given this concise sketch of the history of these five doctrines,—of *transubstantiation, purgatory, the invocation of saints, the worshiping of images and of relics, and the power of indulgences,*—so decisively ratified and established by the Council of TRENT, and held to be *necessary to salvation* by *the Creed of Pius IV.*—in order to show, that they formed *no part of the Gospel* preached by Christ and his apostles; that they were altogether *innovations* upon the pure doctrine and discipline of the primitive Church, and had their *origin* only during the succeeding ages of intellectual darkness and superstition.

It is surely *too much* for the Roman prelates, who signed this Declaration, to affirm, that *these doctrines,* propounded by *these* (with them) *supreme authorities* for "*articles of Catholic Faith,*" "are "*revealed by* ALMIGHTY GOD!"

It surely argues no small degree, either of ignorance or want of sincerity, whenever the Romanists of the present day presume to affirm—that "*the doctrines of their Church are* UNCHANGEA- "BLE;" and that "*what their faith now is, such it was* FROM THE "BEGINNING."

"*That the sacraments of baptism and penance,*" etc.] For the sake of distinction, I have denoted the purely *popish* part of this very imperfect summary in *Italics.*

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[1] Du Pin's Council of Trent, Sess. 25.

Whatever is revealed by GOD, who knows all things as they are in themselves, and who cannot deceive us by teaching falsehood for truth, is most true and certain, though it may entirely surpass the comprehension of created minds.

On the authority of divine Revelation, the Catholic believes, as doctrines of faith, that in one GOD there are three distinct persons, the Father, the Son, and the Holy Ghost; that Jesus Christ, who died on the cross for the salvation of all mankind, is the second person of the blessed Trinity, true GOD and true man; that there is no remission of sin, nor salvation, but through him; that the sacraments of baptism and *penance* are divinely-appointed means for the remission of sin; that *in the Mass, a true, proper, and propitiatory sacrifice is offered to God, for the living and the dead;* that *the souls detained in purgatory are helped by the suffrages of the faithful;* that *the saints, reigning together with Christ, are to be honored and invocated;* that at the last day our bodies will be raised from death, and that

"*If these and other doctrines of the Catholic Faith,*" etc.] All this is self-evident; and therefore the *truth* and *certainty* of these doctrines, *respectively*, will depend upon the proof, that they have been, *each of them*, "REALLY *revealed* by Almighty GOD."

"*The Catholic is fully persuaded,*" etc.] The *consistent* Romanist dares not to think or to say otherwise: for he is taught to believe, that he professes that "*true* CATHOLIC *faith, out of which* "NONE *can be saved.*" (Art. XIV.) And if he were to presume to maintain an opposite persuasion, with respect to *any* of these articles, he would no longer be "*a* CATHOLIC," but "*a* HERETIC." This is therefore *a point*, on which, *as* "*a Catholic,*" he is not at liberty to express a doubt.

"*Is he not at liberty to think so,*" etc.] Undoubtedly: but he must not *profess* to think *otherwise*, for the reason which has just been given. There is *no liberty of thought allowed*, in matters of faith, *to the Romanist.*

"*Of all the doctrines which Christ has taught.*"] It is here assumed, that *all* the doctrines of the Romish faith are *really* doctrines which "Christ has taught." We have seen how far the records of authentic history will bear out this assumption.

REMARKS ON SECTION II.

"*Catholics are often charged,*" etc.] In "a *Catholic* sense," as I have already stated,[1] "*the Word of* GOD" has a *different* meaning attached to it, from that which the *Protestant* holds. It includes TRADITION, which is denominated "*the* UNWRITTEN WORD *of* "GOD," as well as *the* HOLY SCRIPTURES, which are called "*the* WRITTEN WORD *of* GOD:" and, in the *Romish* system, the *former* of these is held of *equal authority* with the *latter*. The Church of England acknowledges only *the* HOLY SCRIPTURES as "*the* WORD *of* GOD," and *the ground of her* FAITH.[2] The same thing may also be said of Protestants in general. With this

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[1] Page 27; note.

[2] See Bishop Marsh's "Comparative View of the Churches of Eng-"land and Rome;" where every particular relative to this difference,

Christ will come to judge all men according to their works; that eternal happiness will be the reward of the good, and eternal misery the punishment of the wicked.

If these, and other doctrines of Catholic faith, are *really revealed* by Almighty GOD, they are not *erroneous*, but most *true* and *certain*;—they are not *unscriptural*, but agreeable to the *true sense* of the written Word of GOD;—the belief of them is not *unreasonable*, because it is reasonable to believe whatever is true, and taught by the GOD of truth.

The Catholic is fully persuaded that *all* the articles of his faith are really revealed by Almighty GOD.

Is he not at liberty to think so, as well as others are to think the contrary; and in this empire especially, where liberty of thought is so loudly proclaimed and lauded? Is it reasonable or charitable to condemn him for thinking so, when he may have good and solid grounds for his conviction; and may feel that his eternal salvation depends on his firm belief of all the doctrines which Christ has taught?

SECTION II.

On the Grounds of the Certitude which a Catholic has, that all the Doctrines which he believes, as Articles of Catholic Faith, are really revealed by Almighty GOD.

Catholics are often charged with grounding their faith *on mere human authority, and not on the Word of God.*

difference of opinion upon this subject, the "*Catholic*" prelates in this country cannot but be well acquainted; and it ought therefore to have been particularly noted in *this* DECLARATION: the *omission of such a notice* cannot but excite *suspicion* of an intention to deceive.

They were writing this Declaration for the use of their *Protestant* fellow-subjects, and therefore, in a *protestant* sense, I have no hesitation in saying, that there is not a sufficient degree of *explicitness, candour*, and *truth* in the preferring of *this complaint*. Nor do the *Romanists* lie open, as I have already observed,[1] to *any such imputation;* any otherwise, at least, than as implicitly submitting, *in all matters of faith*, to the *authority of* THEIR CHURCH. To charge *the* ROMAN *Church* with grounding *the* WHOLE *of her faith* on the foundation here specified, (if such a charge has ever been made) would be indeed a *misrepresentation:* for, happily, the truth of all those articles of it which correspond with what is commonly called *the* NICENE CREED, and are exhibited in the former part of the Creed of Pope Pius IV. may be proved most clearly from "*the* WORD *of* "GOD." It is only when she proceeds to vaunt of her "*apostolical* "*and ecclesiastical traditions*, and *constitutions*," which she profanely places on a level with "*the written Word of* GOD;" and of the monstrous brood of *errors* (the τέρατα ψεύδους, or "wonders of false-"hood") thence arising,—her claiming to be a *supreme and infallible expounder of Scripture*, from whom there can be no appeal,—her *five sacraments*, in addition to those *two* instituted immediately by Christ himself,—her *sacrifice of the mass*, and doctrine of *transubstantiation*,—her *purgatory*,—her *auricular confession, absolution* and *indulgences*,—her *invocation of saints*, and *worship of images* and of *relics*,—her propounding herself to be "*the mother and mistress of* "*all Churches*," and enforcing, in her Creed, the *reception* and *belief* "*of all the things delivered, defined, and declared*, by her *sacred* "*canons* and *general councils*," as being *necessary to* SALVATION—it is only when she professes, and vaunts of *these things*, that she is to be CHARGED, and *justly* CHARGED, with "grounding her faith "*on mere human authority*, and not on *the Word of* GOD."

"*Catholics deny this*," etc.] And well they may: not for the reason which is here assigned, for that involves a point on which *no liberty of conscience* is allowed; but because the charge itself, as has just been seen, and as extended to *their* CHURCH, is only *partially* true.

"*The Catholic believes*," etc.] And many more: see his Creed already recited.

"*By the evidence of testimony*."] Most certainly: and it is for this very reason, that I have brought forward *the testimony* of *the* ROMAN CHURCH *herself* so largely in the course of these Remarks.

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and the consequences which have resulted from it, in respect to doctrine and practice, are most distinctly and ably set forth.

[1] Page 11.

Catholics deny this; because they are convinced that their faith is grounded *on the Word of God*, proposed to them by the authority of that ministry which Christ established, and appointed to teach his revealed doctrines to all nations.

The Catholic believes all those doctrines which GOD has revealed.

The question, *what* are those doctrines which GOD has revealed, is a question of FACT. It appears reasonable that the existence of a *fact* should be ascertained by the evidence of *testimony*.

How much soever *individual* " *Catholics* " in this happy country may have been humanized and improved, through the mild and liberal influence of the Protestantism which surrounds them, still *their* CHURCH, and *the principles of their* RELIGION, remain professedly *the same* as they were in the darkest ages; and are declared to be *unchanging* and *unchangeable.* This is a FACT, on which the British nation should by no means close her eyes. We have only to look back through many preceding parts of the history of *our own country,* to trace the lamentable effects of the operation of *this system* upon it. And, for the effects naturally flowing from the influence of *that Church,* and *those principles,* on countries where they are still allowed to *predominate,* we may well refer to the *present* state of SPAIN and ITALY. And thus our own *past experience,* and our own *present observation,* will supply us with a number of additional FACTS of the most instructive character.

" *And by the priests in succession,*" etc.] Thus certainly the case should have been: but how did it actually stand? " The priests in " succession," to the time of the Babylonish captivity, not even excluding AARON[1] himself, were frequently tinged, and deeply tinged, with the stain of *idolatry.* And, after that captivity, the numerous and inconsistent *traditions* which were engrafted on the Law, had proceeded so far towards obscuring its native character and excellence, and destroying its proper authority and effect, that Christ himself most pointedly accuses the professors of it of " making *the* " WORD *of* GOD of *none effect,*" and even of " *transgressing the* " COMMANDMENT of GOD "—by their " *traditions.*"[2]

" *And their successors.*"] This should also, unquestionably, have been the case: but how has it actually stood? The bishops of Rome themselves, the boasted " *successors of* ST. PETER *the Prince of* " *the Apostles, and Vicars of Jesus Christ,*" have violated, for many ages, one of *the most express injunctions* of the very apostle from whom they pretend succession, by claiming to be " LORDS *over* " GOD'S *heritage.*"[3] And, to favour this *usurpation,* TRADITION has largely contributed her aid. Was she not *on this account* dignified with the honour of being called " *the unwritten* WORD *of* " GOD;" and placed in *equal* authority, at least, with *the* HOLY SCRIPTURES, which are *his* " *Written* WORD?" And, under her influence, has not *the Church of* ROME lapsed into an *idolatrous veneration* for her own *saints,* and even for their *images* and *relics;* as well as into all those *other errors,* both in *principle* and in *practice,* which have been already enumerated? These FACTS are not to be disputed: they form the most prominent parts of her *history:* they stand recorded in her very *Creed.*

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[1] Exodus xxxii.
[2] Matth. xv. 3. 6. Mark vii. 8. 9. 13.
[3] 1 Peter, v. 3.

The body of the doctrines, precepts, and institutions, which were delivered by Christ to his apostles, constitutes the *new* or the Christian law; as the body of the doctrines, precepts, and institutions, which were delivered by the Almighty to Moses, constituted the *old* law.

The true and certain knowledge of what is commanded by any law, is generally communicated and obtained by the authoritative *promulgation* of that law.

By the ordinance of God, the doctrines and precepts of the *old* law were made known to the Israelites and Jewish people, by Moses, and the priests in succession, till the end of the law.

By the ordinance of God, the doctrines and precepts of the *new* law were to be made known to all nations, in all ages, by the apostles, and their successors, to the consummation of the world.

"*The certitude of the Catholic is grounded,*" etc.] Then it is grounded upon a very visionary foundation: for the ample page of history, and especially of ecclesiastical history, incontestably proves—

I.—how deplorably "the *spiritual authority*" of those who claim succession from St. Peter, has been prostituted to the vilest purposes —to the introduction, the sanctioning, and perpetuating of *doctrines* and *religious rites,* which are at variance with the *spirit* as well as the *precepts* of *Christianity;* which were *unknown* to the *primitive Church;* and answered no other purposes, but to keep the world in *darkness,* and conduce to the *aggrandizement,* and *supreme elevation,* of *the* ROMAN *See:* and,

II.—that "the *uniform,* and *universal testimony, belief,* and "*practice,* of *all Christian Churches,* FROM THE BEGINNING," in favour of the PECULIAR *doctrines, precepts,* and *rites of the Church of* ROME,—are no where to be found.

"*Is he not at liberty to follow a rule,*" etc.] Undoubtedly he is: but, it should never be forgotten, that in embracing *the rule,* he attaches to himself all its *consequences.* Unhappily, so long as he remains a "*Catholic,*" he is not "*at liberty to* follow" any other rule; for, by "*the spiritual authority*" of his Church, he is bound, as he values his own salvation, to "*profess* and *undoubtedly receive* ALL "THINGS *delivered, defined,* and *declared,* by the *sacred canons* and "*general councils,* and, particularly, *by the Holy Council of* TRENT."

"*For his submission to the authority of a ministry,*" etc.] Hinc illæ lachrymæ! But, in this Protestant country, where the most ample toleration of religious *opinion* and religious *worship* is freely extended to all, and no man is allowed to be "*disturbed*" in the exercise of his religion,—the Romanist surely has no cause to complain. He, as well as Dissenters of every other class from the religion established by law, is at full liberty to worship GOD in the manner which his own conscience prescribes. If he is ambitious of acquiring *political* power and distinction, and "*his submission to the authority of a* "FOREIGN *ministry*" interferes, and is inconsistent with *the allegiance* which he owes to *his sovereign,* as is necessarily the case with him who "*promises and swears true obedience to the Bishop of* "*Rome;*"—that is a circumstance which he may indeed lament; but it is one natural consequence of *his rule:* and so long as he conforms to the *rule,* he must take the *consequence* so obviously arising. Though no man, perhaps, has a right "*to condemn him* for this," yet such a broad *distinction* immediately arises, *from this very circumstance,* between *him* and every class of *Protestant* Dissenters, who owe subjection to *no* FOREIGN *power, ecclesiastical* or *civil,*—as evidently disqualifies *him* for the same *political* privileges, and the attainment of the same *political* power, as *they* may acquire. No well-constituted government can *thus* admit an "*imperium in imperio.*"

"*Can any human legislator condemn,*" etc.] This question, as relating to the political disabilities under which the Romanist labours in the British empire, has been sufficiently answered above; and also in page 21.

On the *spiritual authority* of the apostles and their successors, who were divinely commissioned to promulgate and teach the law of Christ to all nations; and on the *uniform* and *universal testimony, belief*, and *practice* of all Christian Churches *from the beginning*,—the *certitude* of the Catholic is grounded, that *all* the *doctrines* which he believes, as articles of Catholic faith, and *all* the sacred *precepts* and *rites* which he observes, as the ordinances of Christ, were really revealed and instituted by Almighty God; and are the same as were originally delivered by Christ to his apostles, and by them promulgated over all nations.

The Catholic is fully satisfied, that this method which he follows for ascertaining *what* are the revealed doctrines of divine faith, is the right rule, and that it leads him to the unity of truth.

Is he not at liberty to follow a rule which gives such satisfaction and security to his mind?

Is it fair for others, who, by following a different rule, are led into a countless variety of contradictory doctrines on matters of Christian belief, to disturb the tranquillity of the Catholic on this head; or to condemn him for *his submission to the authority of a ministry*, which he is convinced was established by Christ, for the purpose of bringing all nations to the certain knowledge of his law, and to the unity of faith?

Is not this rule perfectly natural and reasonable? Can any human legislator condemn the principle and rule of the Catholic in this regard?

REMARKS ON SECTION III.

" *As an enemy to the reading and circulating,*" etc.] And is not the ROMAN Church *truly* held out in this light? Having already cited, upon this subject,[1] the Bull of PIUS VII. published in 1816, wherein His Holiness alludes to No. II. and III. of the Rules of the Index, I shall just proceed one step further, and give a translation of No. IV. of the same Index :—

" *Since it is manifest from experience, that, if the use of the Holy* " *Scriptures, in the* VULGAR *tongue, be permitted everywhere,* " *without distinction, more* INJURY *than* ADVANTAGE *will arise* " *from thence, on account of the rashness of men,—in this respect* " *let it be at the discretion of the bishop or inquisitor, with the advice* " *of the parish priest or confessor, to grant the reading of the Scrip-* " *tures, translated by Catholic authors, in the vulgar tongue, to* " THOSE *who they may understand are capable of receiving, not* " HARM, *but an increase of* FAITH *and* PIETY, *from reading of* " THIS KIND; *which* PERMISSION (facultatem) *let them have in* " WRITING.

" *But let not him, who shall have presumed to* READ, *or to* HAVE " *them, without such a faculty, unless the books are first given up to* " *the ordinary, be able to receive the* ABSOLUTION *of his sins.*

" *But let the booksellers, who shall have sold the Scriptures, written* " *in the* VULGAR *tongue, to one who has not the aforesaid faculty,* " *or shall have allowed the use of them by any other means, lose the* " *price of the books, which is to be applied by the bishop to pious* " *uses; and let them submit to any other punishments, in propor-* " *tion to the quality of their offence, at the direction of the same* " *bishop.*"[2]

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[1] Page 13.

[2] " REGULA IV. Cum experimento manifestum sit, si Sacra Biblia " vulgari lingua passim sine discrimine permittantur, plus inde, ob homi- " num temeritatem, detrimenti, quam utilitatis oriri; hac in parte judicio " episcopi aut inquisitoris stetur, ut cum concilio parochi vel confes- " sorii, Bibliorum a Catholicis auctoribus versorum lectionem vulgari " lingua eis concedere possint, quos intellexerint, ex hujusmodi lectione, " non damnum, sed fidei atque pietatis augmentum capere posse: quam " facultatem in scriptis habeant.

" Qui autem absque tali facultate ea legere seu habere præsumpserit, " nisi prius Bibliis ordinario redditis, peccatorum absolutionem percipere " non possit.

" Biliopolæ verò, qui prædictam facultatem non habenti Biblia idio-

SECTION III.

On the Holy Scriptures.

In England the Catholic Church is held out *as an enemy to the reading and circulating of the Holy Scriptures.*

Are these no *impediments* to the *reading* and *circulation* of the Holy Scriptures? Do they argue no *aversion*, on the part of the Church of Rome, from *the general use* of them? Yet *the* RULE which prescribes them, forms part of the INDEX, which received the *sanction*, and was published by the *command, of the Holy Council of* TRENT; and is therefore *binding, according to their* CREED, upon all *consistent* Romanists! It is a document, indeed, of which the late Pope, about ten years ago, acknowledged the *paramount* AUTHORITY, when he employed it as a powerful engine for checking the progress of an evil—*the circulation of the Holy Scriptures in the* VULGAR *tongue through Poland*,—from which he apprehended nothing less than "*the destruction of the most Holy Roman religion*" *in that country*. There is no necessity to say another word upon this subject.

"*And the true sense*," etc.] That the Holy Scriptures, in their original languages, and in some very early versions, as well as much sacred and secular learning, were preserved with great care in the repositories of monasteries, etc. from the period of their first establishment till the revival of learning, there can be no doubt. And to these foundations, therefore, we are so far under very considerable obligation: for if, generally speaking, their cloistered inhabitants made but little use of the learning confided to their trust, they at least preserved it entire, for the arrival of happier days.

But if the Church of Rome has "ever laboured to preserve" also "*the* TRUE SENSE" *of Scripture*,—whence those *erroneous* and *unscriptural doctrines* which have been so often noted, as forming essential parts of *her Creed?* Or, if *these doctrines* are really supposed by these Romanists to exhibit "*the* TRUE SENSE,"—have they, as they assert, been "*universally understood*" *in that light*, "*at all* "*times, from the apostolic age?*" The voice of genuine history is decidedly against such suppositions. It will declare in the plainest terms, that these doctrines have all originated in the *corruption* of *the* TRUE SENSE; in the jumble of *tradition* with *Scripture*, or of what they call "the UNWRITTEN *part*" with "the WRITTEN *part*," *of the* WORD *of* GOD.

"*In the original languages*."] Is there any great merit or wisdom in permitting this? Where would be, or where *could* be, the use of a *general* circulation of the Holy Scriptures *in languages* which were not *generally understood?* But the very prayers of this Church are commonly offered up in an *unknown* tongue: she *latinizes* every thing

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"mate vulgari conscripta vendiderint, vel alio quovis modo concesserint, "librorum pretium, in usus pios ab episcopo convertendum, amittant; "aliisque pœnis, pro delicti qualitate, ejusdem episcopi arbitrio subja-"ceant." Extracted from "REGULÆ INDICIS *Sacrosanctæ Synodi* "*Tridentinæ jussu editæ*."

Whereas the Catholic Church venerates the Holy Scriptures as *the written part of the Word of God,* she has in all ages been a faithful guardian of this sacred deposit; she has ever laboured to preserve the *integrity* of these inspired writings, and the *true sense* in which they have been *universally* understood, *at all times,* from the apostolic age.

The Catholic Church has never forbidden or discouraged the reading or the circulation of authentic copies of the sacred Scriptures *in the original languages.* She binds her clergy to the daily recital of a *canonical office,* which comprises a large portion of the sacred volume; and to read and expound to the faithful, *in the vernacular tongue,* on Sundays, the epistle or gospel for the day, or some other portion of the divine law.[1]

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[1] As to *her* CANONICAL *office,* that is in *Latin,*—a tongue in most countries generally *unknown* by the common people; and therefore *so far* this office is *useless.* And as to the EXPOSITIONS she enjoins, of particular portions of the Scriptures, *in the vernacular tongue,*—she

in her liturgy, *in every country* into which that liturgy is introduced; thus plainly *setting at naught* all that *the Holy Scriptures* have delivered upon this subject. 1 Corinth. xiv. 1—28. She is sadly afraid, lest (according to the principles of her Creed, Art. XIV.) the common people should become *too wise* for SALVATION.

"*To make a regulation,*" etc.] See Rule IV. of the INDEX already cited, and which forbids the use of the Holy Scriptures, even as authorized by the Church of Rome, to the laity, without "*a faculty*" obtained for that purpose in writing from *the bishop* or *inquisitor!* Such is the boasted regulation alluded to.

"*With explanatory notes.*"] The Douay translation of the Old Testament, and the Rheimish translation of the New Testament, are the works here alluded to. And I apprehend, that the general character of "*the explanatory notes*" by which they are illustrated, is such, as will have no great tendency to increase that "*good understanding*" between the ROMANISTS of this country and their PROTESTANT fellow-subjects, and that "*advancement of religion and charity,*" which the prelates, who signed this Declaration, profess themselves so anxious to promote. Two specimens of this sort have been given, *one* from each translation, under the head of ANATHEMA; (page 16) and many more might be added.

"*But when the reading and circulation,*" etc.] There is a little confusion of ideas here. Who ever *urged* or *recommended,* "*as the* "ENTIRE RULE *of* FAITH," the *reading* and *circulation* of *the Holy Scriptures?* Doubtless, to *read* and to *circulate* them, as far as circumstances may permit, is a point of *duty* with every one who is acquainted with their inestimable value: but *the* SCRIPTURES *themselves* ALONE *contain* "*the entire* RULE *of* FAITH."—See 2 Tim. iii. 15, 16.

"*Because the Catholic Church knows,*" etc.] This is the true spirit of the fourth rule of *the* INDEX. The original means, ordained by Christ for the propagation of his Gospel, were—by *the* ministry of his inspired apostles, and their coadjutors ordained by them for this work,—men well informed both as to the *letter* and *spirit* of the Old Testament. And hence it came to pass, that, as is stated in the Decla-

As to translations of the Holy Scriptures into modern languages, the Catholic Church requires that none should be put into the hands of the faithful, but such as are acknowledged by ecclesiastical authority to be accurate, and conformable to the sense of the originals. There never was *a general law* prohibiting the reading of authorized translations of the Scriptures; but, considering that many, by their ignorance and evil dispositions, have perverted the meaning of the sacred text to their own destruction,—the Catholic Church has thought it prudent *to make a regulation,* that the faithful should be guided in this matter by the advice of *their respective pastors.*

Whether the Holy Scriptures, which ought never to be taken in hand but with respect, should be made a class-book for children, is a matter of religious and prudential consideration, on which pastors of the Catholic Church have a right to decide with regard to their own flocks; and we hold, that, in this matter, none have a right to dictate to them.

The Catholics of England, of mature years, have permission to read authentic and approved translations of the Holy Scriptures, *with explanatory notes;* and are exhorted to read them in the spirit of piety, humility, and obedience.

Pope Pius VII. in a rescript dated April 18, 1820, and addressed to the Vicars Apostolic in England, earnestly exhorts them to confirm the people committed to their care in faith and good works; and for that end, to encourage them to read books of pious instruction, and particularly the Holy Scriptures, *in translations approved by ecclesiastical authority;* because to those who are well disposed nothing can be more useful, more consoling, or more animating, than the reading of the Scriptures, *understood in their true sense:* they serve to confirm the faith, to support the hope, and to inflame the charity of the true Christian.

But when *the reading* and *circulation* of the Scriptures are *urged* and *recommended* as *the entire* RULE *of* FAITH; as *the sole means* by which men are to be brought to the certain and specific knowledge of the *doctrines, precepts,* and *institutions* of Christ; and when the Scriptures so read and circulated are left to the interpretation and private judgment of each individual;—then such reading, circulation, and interpretation, are forbidden by the Catholic Church; *because the Catholic Church knows,* that the circulation of the Scriptures, and the interpretation of them by each one's private judgment, was

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obliges her thralls to take every thing *upon trust:* she allows them not the privilege of the noble Bereans, (Acts xvii. 11.) and indeed of *all Protestants,* " *to search the Scriptures daily, whether these things are*

ration,—"Christianity was established (perhaps) in many countries "before one book of the New Testament was written." But, in the mean time, *the Gospels* were in the process of being composed, as we learn from Luke i. 1—4; and before the year 66 of the vulgar era, which was the year of the martyrdom of St. Peter and St. Paul, *all the Gospels*, and *all the Epistles*, with the exception of those of St. John, were most probably written; and before the end of the apostolic age, that is, before the death of *all* these *inspired* men, the canon of the New Testament was entirely completed: so that the Universal Church of Christ has never been left without the means of *infallible* instruction; for when the holy apostles were removed by death, *those* of them who wrote any thing for the instruction and edification of the Church, still, as it were, *spiritually* survive *in their writings*; and *by these* "they, being *dead*, yet *speak*."

And these sacred writings, having been all indited under the influence of the *same divine* and *infallible* Spirit, *no one part* of them can, by any possibility, be *contradictory* to *another*, nor can any *one* part be *truly* expounded *to be so*. Hence it necessarily follows, that any other *infallible* guide to "*their true sense*," in the Universal Church, than *the same* HOLY SPIRIT of GOD, which is constantly with her (agreeably to the promise of Christ himself) in the use of the means of grace, "*to guide her into all truth*,"—is altogether UNNECESSARY *in itself*, and can never therefore have been *ordained* or *established* by GOD. Hence also it evidently follows, that the errors of "*private judgment*," so much complained of, may be fully corrected, where there is integrity of heart, by a more careful perusal and study of these Holy Scriptures; more especially when these endeavours are seconded by the aid of a pious and learned ministry: and that, under the same conscientious *rule* and *practice*, no place can be found for those "CONTRADICTORY DOCTRINES on the "primary articles of Christian belief," alluded to in the Declaration; or WHICH *the* CHURCH *of Rome*, with all her boasted *infallibility*, has *herself adopted*.

But, how these Roman prelates do reason against themselves! They assert (very contradictorily to a principle advanced in *their own* CREED, Article XII.) that "*the Catholic Church knows .... that* "*Christianity was established in many countries before one book of* "*the New Testament was written*:" and this may be all very true: for we know, that *many Churches*, in various parts of the world, were actually founded by the apostles: there were the Churches of Jerusalem, Judæa, and Galilee, Samaria, Cæsarea, Antioch, Cyprus, Pisidia, Galatia, Philippi, Thessalonica, Berea, Corinth, Colosse, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea, and Rome; besides the Churches formed in those remote parts of the world, of which the book of Scripture, entitled "the Acts of the Apostles," takes no cognizance, as being beyond its scope. Now the Church of Rome peculiarly styles herself "the MOTHER and "MISTRESS *of all Churches*." But, surely, if any Church could with reason be styled "*the* MOTHER of all Churches," it must have

not the means ordained by Christ for the communication of the true knowledge of his law to all nations: she knows that Christianity was established in many countries before one book of the New Testament was written; that it was not by means of the Scriptures, that the apostles and their successors converted nations, or any one nation, to the unity of the Christian faith; that the unauthorized reading and circulation of the Scriptures, and the interpretation of them by private judgment, are calculated to lead men to contradictory doctrines on the primary articles of Christian belief; to inconsistent forms of worship, which cannot all be constituent parts of the uniform and sublime system of Christianity; to errors and fanaticism, and to seditions, and the greatest disorders in states and kingdoms.

"*so*;" whether the expositions they have heard are agreeable to the written Word of God. If they will read them, she gives permission only that they shall read them through her glasses, and receive them with her glosses.

been the Church of JERUSALEM; for the *apostles* themselves were all members of *this Church*, in the first instance; and *from her* they took their departure, in various directions, for the accomplishment of the great work to which they had been ordained. The claim, therefore, of the Church of ROME to this title is an *arbitrary imposition*. And no less so is that other claim which she has assumed, to have been "*the* MISTRESS *of all Churches;*—for all the Churches above enumerated, or alluded to, were entirely *independent* of the Church of ROME; and many of them, in after times, were placed in *entire opposition* to her on points both of *doctrine* and *practice*. Hence, therefore, *this* TITLE *altogether*, and *the* ARTICLE *of her Creed which advances it*, are contradictory to the *truth* of all ecclesiastical antiquity.

REMARKS ON SECTION IV.

"*Now idolatry consists*," etc.] This definition of IDOLATRY, I apprehend, will stand the Romanists in little stead. The prohibition of this crime, *by* GOD *himself*, is conveyed in these terms:—"Thou "shalt not make to thyself ANY *graven image*, nor *the likeness of* "ANY *thing*, that is in heaven above, or that is in the earth beneath, "or that is in the water under the earth: thou shalt not bow down "thyself to them, nor serve them." This is IDOLATRY. Exod. xx. 4, 5.

And we have the history of the very time, at which this divine Law was receiving its delivery, to illustrate the nature of *the sin* here forbidden. "When the people saw that Moses delayed to come down "out of the mount, they gathered themselves together unto Aaron, "and said unto him,—Up, make us gods, which shall go before us; "for as for this Moses, the man that brought us up out of the "land of Egypt, we wot not what is become of him." Then, at the command of Aaron, "all the people brake off the golden ear-rings "which were in their ears, and brought them unto Aaron. And he "received them at their hand; and fashioned it with a graving-tool, "after he had made it a *molten calf*: and they" (*the people*) "said—"These be thy gods, O Israel, which brought thee up out of the "land of Egypt. And when Aaron saw *this*, he built an altar be-"fore it; and Aaron made a proclamation, and said—(חג ליהוה מחר)

SECTION IV.

On the Charge of Idolatry and Superstition.

Ignorance or malice has gone so far as to charge the Catholic Church with IDOLATRY *in the sacrifice of the Mass, in the adoration* (as it is called) *of the Virgin Mary,* and *in the worship of the saints, and of the images of Christ and of the saints;* and with SUPERSTITION *in invoking the saints,* and *in praying for souls in purgatory.*

Now IDOLATRY consists in giving to *any creature* that supreme adoration, honour, and worship, which is due only to *Almighty* GOD.

"*to-morrow is a* FEAST *to* JEHOVAH." Thus it appears, that, after the peculiar superstitions of Egypt, and in imitation of the *Apis* of the Memphites, or the *Mneuis* of the Heliopolitans, he had made *a golden* CALF. Before *this* CALF he erected an altar; and then proclaimed a religious *feast*, to be held on the morrow. The people called *this* CALF (an image of) "*the gods who had brought them up* "*out of Egypt:*" but Aaron *proclaimed this feast to* JEHOVAH; that is to say, he, perhaps, worshipped "ALMIGHTY GOD," under the semblance of this image of a CALF; but the people, not capable of such nice distinctions, are expressly said to have "*made a* CALF "*in Horeb*, and *worshipped* the *molten image*." But, in both cases, the IDOLATRY was complete, and utterly at variance with the express commandment of GOD. See Exodus xxii. 1—6. and Psalm cvi. 19.

And of this nature is the IDOLATRY committed by the members of the Church of ROME in *the sacrifice* "*of the Mass*." By their famous doctrine of TRANSUBSTANTIATION, they first destroy the *sacramental use* of the *bread* and *wine* in the sacrament of the Lord's Supper, by transforming these *types* into their *antitypes*, "*the very* "*body and blood of Christ;*" and then they pay *the same adoration* to these "*creatures*" *of their own imagination, the bread and wine thus transmuted;* as they would to CHRIST *himself*, if he were *substantially* and *corporally* present.

Thus they convert what is in itself a *spiritual* ordinance of the highest moment in the Church of Christ, into one that is comparatively *carnal;* and actually *feed upon* that very *substance* which they before had *worshipped!* Can any *idolatry* be more preposterous than this? Yet this is called "*the sacrifice of the Mass!*" and, in order to vindicate the honour of it, *hundreds* in this country, and countless *thousands* in other countries, have been committed by their torturers to the flames!

"*We must explain the different meanings of the words Adoration,* "*Honour, and Worship.*"] That is to say, we must throw a little of our spiritual dust into the eyes of the Protestants of Great Britain.

The question is not, however, as to *the* RELATIVE DEGREES of *adoration, honour,* or *worship,* which they assign to these objects of their veneration,—that is, to *the consecrated elements of bread and wine,* which, in plain repugnance to Christ's holy ordinance, they transubstantiate into "*the real body and blood of Christ;*"—to the Virgin Mary, whom they denominate "*the* MOTHER *of* GOD *ever-virgin;*"—to *the saints,* as to those who *offer up prayers to* GOD *for us,*" and thus supply the place of *mediators* and *advocates* with him;[1] —or to the *images of* Christ and of the saints:—but *whether* they *do at all actually* PROSTRATE THEMSELVES in devotion before *the*

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[1] See pages 15 and 30.

The Catholic Church teaches, that idolatry is one of the greatest crimes that can be committed against the majesty of GOD: and every true member of this Church shudders at the idea of such a crime, and feels grievously injured by such an imputation.

But it is said that Catholics adore the elements of bread and wine in the Mass; that they adore the Virgin Mary; that they adore the cross; and that they worship the saints, and the images of Christ and of the saints. Before we repel these horrid imputations, in the sense in which they are made, we must explain the different meanings of the words *adoration, honour,* and *worship;* that the calumnious *charge,* and its *denial,* may be understood in the same explained sense.

consecrated elements of bread and wine, imputing to them *this special Divinity;*—whether they *do at all* PROSTRATE *themselves* in devotion before the *altars* of *the Virgin Mary* and *the saints,* attributing to them *a presiding influence,* and a degree of *ubiquity* and *omniscience,* which belong to GOD *only;*—and whether they do at *all* "BOW "DOWN" before *the images of the saints,* as the *visible representatives* of *these demi-gods, these imaginary mediators* between GOD and man?

This is the question: and if this question be answered in the *affirmative,* (and, according to the principles and practices of the Roman Church, it cannot be answered in the *negative*)—then, in all these instances, is she guilty of *gross* IDOLATRY, by the second commandment of the decalogue.

NOW, the publishers of this Declaration may *refine* as they please. I shall only take leave to remark, that all those, who, since the introduction of these doctrines into the Romish Church, (see pages 26, 30, 32.) have been content to take things as they found them, *on the authority of that Church,* have been certainly addicted to the practice of IDOLATRY.

We find that in the language of the sacred Scripture, in Hebrew, Greek, and Latin,[1] as well as in the language of the ancient liturgies of the Christian church, these words, *adoration*, *honour*, and *worship*, are ambiguous terms, and are used in different senses, according to the nature of the object to which the act, implied by the term, is directed, and according to the intention of him who performs the act. Hence we find them used as relating, sometimes to GOD, and sometimes to creatures. Although, in modern times, the exclusive idea of that supreme homage which is due only to GOD, is attached by some to the words *adoration* and *worship;* yet these words may still be retained by others in a different meaning, without affording the remotest cause for the imputation of idolatry. In this different meaning they are still retained in the *unchanged language* of the ancient liturgies used in the Catholic Church.

The words *adoration* and *worship* are equally referred, sometimes to GOD, and sometimes to creatures, as is the word *honour*. Now because we are commanded in Scripture to *honour* GOD and to *honour* the king, and children are commanded to honour their parents;—it does not follow that the honour due to the king, or to parents, is the same as that which we owe to GOD. To GOD we owe supreme and sovereign honour, such as it would be a crime to pay to

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[1] See in Hebrew Prov. iii. 9. and Exod. xx. 12. Deut. xxviii. 47, 48. Ps. xcvi. 9. and 1 (alias 3) Kings, i. 23. In Greek Gen. xxiv. 26. xlix. 8. In Latin *adorare*, Ps. xxviii. 2. and Gen. xxiii. 7. and 4 (alias 2) Kings, ii. 15. (original.) What profound learning! Yet I think it is rather unusual to introduce the *alias* into *mere English references* to the Holy Scriptures.

"*Arguments drawn from ambiguous terms,*" etc.] The arguments in proof of the idolatry of the Church of Rome are not "*drawn from ambiguous terms,*" but, as we have seen, from the known *doctrines* and *practices* of that Church.

"*They do not, in this sense, adore,*" etc.] But they do invest *the Virgin Mary* and the *saints*, on account of their supposed transcendent *merits*, with *that* MEDIATORIAL *capacity* which belongs only to Christ, and with those attributes of *omnipresence* and *omniscience* which belong only to GOD;[1] thus elevating them, in the strictest sense of the word, into objects of *idolatrous* worship. Consult their own *breviary*, and *books of devotion;* but, more especially, that *decree* of the twenty-fifth session of the *Council of* TRENT, which teaches—

"That the saints, who reign with Jesus Christ, offer up prayers to "GOD for men:—that it is a good and profitable thing to call upon "them with humility, and to have recourse to their prayers, aid, and "assistance, to obtain grace and favour from GOD, through his Son "Jesus Christ our Lord, who is our only Saviour and Redeemer." (Du Pin's Council of Trent, sess. xxv.) Whence it appears, that while the Romanists allow that our Lord Jesus Christ is their "only *Re*-"*deemer* and *Saviour,*" they entirely take away from him his *mediatorial* office, and give it to *their saints;* presuming that they *reign with him*, for the very purpose that they may thus "*offer up prayers* "*to God for men,*" "*to obtain* them *grace* and *favour* from him," etc.

"*And change thereby of the elements,*" etc.] The *antiquity* of this doctrine of *Transubstantiation* has been already pointed out, as well as the *pure source* from whence it derived its *authority;* any one therefore may easily appreciate the value of this argument. I believe that every one who candidly considers all the particulars, will put the *invention* down as an IDOLATROUS *innovation.* For

[1] Page 30.

any creature: to the king we owe the highest *civil*[1] honour: to parents children owe the honour of filial respect and obedience. How unjust would it be to say, that because a subject honours his king, he pays him that supreme and sovereign honour which is due only to GOD! The same may be said of the terms *adoration* and *worship*, as used in former times, and sometimes used at present, in the language of the Catholic Church. To *adore*, even according to modern usage, often means no more than to express extreme affection or respect. To *worship*, in the translation of the Bible published at Oxford, is therein used to signify inferior as well as supreme worship. In the first book of Chronicles, xxix. 20. we read in that edition, that the assembly *bowed down their heads, and* WORSHIPPED *the Lord* (Jehovah) *and the king*. Did they worship the king with the same supreme worship which they paid to GOD? Certainly not. When a man says to the woman he takes to wife,—"With my body I "thee worship,"—can this be called idolatry? Surely nothing can be more unfair than arguments drawn from ambiguous terms, construed in a sense disavowed by those against whom the arguments are employed.

We answer, therefore, that if by the terms *adoration, honour,* and *worship*, be understood that *supreme* adoration, honour, and worship, which is due only to GOD,—Catholics do not adore, nor honour, nor worship any other than the one, only, true, and living GOD, the Creator and Sovereign Lord of the Universe; they do not, in this sense, adore, nor honour, nor worship the Virgin Mary, nor any of the saints, nor the cross, nor images, nor any other *creature*[2] whatsoever.

In the Mass, Catholics do offer supreme adoration, not to the elements of bread and wine, which they hold not to be present after the consecration;—but to Jesus Christ, the Son of GOD, whom they believe to be *truly, really,* and *substantially* present, under the appearances only of bread and wine, after the consecration, and change thereby of the elements into his body and blood. To adore

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[1] See the Remarks on Section VIII. of this Declaration.
[2] The *cross* and *images* are strange kinds of "*creatures*."

if, after consecration, there is NOT *truly, really,* and *substantially* "the *body* and *blood* of Christ,"—then *there remain only* the *consecrated elements* of the *bread* and *wine* as *the* OBJECTS *of adoration,* and "*the* SUPREME *adoration*" that is paid becomes the *grossest* IDOLATRY. And if *they* be *truly, really,* and *substantially* present, according to the *Romish* CREED, then *the adoration* paid to Christ is paid to him through the *semblance* of the *bread* and *wine,* and the rite is still *idolatrous.*

But the ANATHEMAS, as well as the MIRACLES, of the Church of Rome are always *multiplied,* in proportion to the *absurdity* of the doctrine that is to be enforced and supported by them: and, accordingly, upon looking into the canons which the Council of TRENT has established relative to this *one* doctrine, I find that its various parts are fenced round and protected by no less than *nine* ANATHEMAS, as far as regards the sacrifice of *the* MASS; and by *eleven,* in respect to *the* EUCHARIST: but the first two canons, relating to the former of these, and the first canon of the Eucharist, will be amply sufficient for my purpose.

Canon I. "*If any one says, that a true and proper sacrifice is* "*not offered up to* GOD *at the Mass; or that that which is to be* "*offered is any thing else than* JESUS CHRIST *given to be eaten,* "*let him be* Anathema.

Canon II. "*If any one says, that by these words,*—'Do this in re-"'membrance of me,'—JESUS CHRIST *did not ordain his apostles* "*priests, or did not command, that they, and other priests, should* "*offer his body and his blood, let him be* Anathema." (Session xxii.)

The first canon respecting the Eucharist runs thus:—

"*If any one says, that the body and blood of our* LORD JESUS "CHRIST, *with his soul and divinity, and, consequently, the whole* "JESUS CHRIST *entire, is not contained truly, really, and substantially* "*in the Holy Sacrament of the Eucharist; but says, that it is there* "*as in a sign, or in a figure, or virtually,—let him be* Anathema."[1] (Session xiii.)

Such are the tolerant spirit, and the tender mercies of popery! What, if she had now *the power* to give them their former exercise and effect?

"*Because it relates to, and brings to his mind,*" etc.] The reasoning, advanced under *these three heads,* is altogether unsound in a *theological* point of view; and we are bound to consider it in *no other.* It is altogether forgotten by these *prelates,* that in the delivery of the Law upon Mount Sinai, though there was every circumstance which could impress the minds of the Israelites with a sense of the supreme *majesty, power,* and *justice* of the DIVINE *Legislator,* yet there was seen NO SIMILITUDE, no VISIBLE FORM or

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[1] So, the canons concerning *the seven sacraments in general,* all backed by ANATHEMAS, are in number *thirteen.* (Session vii.)

Christ, by an act of supreme adoration, is *no idolatry;* because he is truly GOD, and consequently a legitimate object of supreme worship.

But if Catholics, using the ancient language of the Christian Church, are said :—

1st,—to worship the saints; this worship must be understood to be only an *inferior* worship, honour, and respect, paid to them proportionate to the limited perfections and excellencies which GOD has bestowed upon them; but this worship is infinitely below that supreme worship which they pay to GOD. Catholics acknowledge no perfection or excellence in any saint, (not even in the Blessed Virgin Mary) which they do not profess to be the work and gift of GOD in them: so that in honouring the saints they celebrate the works of GOD, and consequently give glory to him. Whatever act of religious veneration we pay to the saints, is ultimately referred to GOD.

2d,—to adore the cross; this word, if applied to the cross itself, means no more than an inferior and relative respect paid to the instrument of our redemption; but if in view of the cross it be applied to Christ himself, then it means, as it ought to mean, an act of supreme adoration.

3d,—to worship the images of Christ or of the saints; the word is here again understood by Catholics only of an *inferior* and relative respect shown to images, in consideration of the respect due to the objects which they represent, and to which the respect shown to the images is referred. In this sense respect is shown to the statue or to the throne of the king, in consideration of the majesty of the person to whom they relate. An insult offered to his statue would be considered as intended to be offered to the king himself. In this sense a son respects the image or picture of his parent; a parent that of his child; a friend that of his friend; not for any intrinsic virtue in the material, substance, or work of art; but because *it relates to*, and *brings to his mind*, the object of his respect or affection.

To condemn this relative regard for images or pictures, would be to condemn the very feelings of nature. To charge the Catholic with idolatry, because the term *worship*, meaning only an *inferior* and *relative* regard, is found in the ancient and modern liturgies of his Church, is not consistent with candour or charity.

The charge that the Catholic Church sanctions the praying TO images, is a calumny, and carries with it an imputation of stupidity too gross to be noticed. Catholics sometimes pray BEFORE images, because they serve to collect their thoughts, and fix their

REPRESENTATION *of any thing;* and that *the special reason* given for this was, that IDOLATRY might be effectually avoided. (Deut. iv. 12—19.) The *idolatry* is equally *palpable,* whether JEHOVAH be worshipped under the semblance of a *golden calf,* as by Aaron and the Israelites in the instance lately alluded to; or under the semblance of any of *the saints,* as is supposed in the *first* head; or whether CHRIST be worshipped under the semblance of *a cross,* or that of any of his *images,* as is supposed in the *second* and *third* heads; or under the semblance of the *consecrated elements,* as in the *Eucharist,* and *sacrifice* of *the Mass.*

But to worship "the *images* of the SAINTS" is, according to the doctrine here advanced, to worship the *images* of *those,*—"*the* RELI-"GIOUS VENERATION *paid to whom is* ULTIMATELY *referred to* "GOD." This is therefore *a remove* into a still *deeper* and *more debased* IDOLATRY *than the former.* Upon this subject, at least, it would have been prudent in these defendants "to have let judgment "go by default."

"*Catholics do solicit the intercession of the angels and saints* "*reigning,*" etc.] This *doctrine,* and *the practice* founded upon it, are utterly *unscriptural* and *absurd.* They proceed upon the false supposition, here stated, that "the *angels* and *saints reign with* "CHRIST *in heaven.*" This, as applied to the ANGELS, argues a downright contradiction *in terms;* for the very term angel (ἄγγελος) signifies a *messenger;* and, with the exception of the Great Messenger of the Covenant, *the Lord* JESUS CHRIST, is utterly inconsistent with *a regnant state.* In *a scriptural* sense, "Are they not all "*ministering spirits,* SENT FORTH *to minister unto them* who "shall *be heirs of salvation?*" (Heb. i. 14.) And, as applied to *the departed* SAINTS, it is still more *preposterous;* "for there is no *work,* "nor *device,* nor *knowledge,* nor *wisdom,* IN THE GRAVE, *whither* "*they are gone.*" (Eccles. ix. 10.) It is a gross error therefore to say, that they are *in heaven,* before the event of their *resurrection:* it is a grosser, to assert that they *reign there with* CHRIST: it is the grossest of all, to pretend that they interfere with *the mediatorial office* of CHRIST, by *praying there to* GOD *for men.*

"*From the age of the apostles.*"] That the doctrine of the existence of PURGATORY was unknown to *the apostles,* and to *the primitive Church,* has been already shown in page 28, from the records of ecclesiastical history.

"*By invoking the intercession of saints in heaven,*" etc.] Thus do they, in effect, represent, that, "by doing *evil, good* may come;" and that, from the practice of *idolatrous* and *superstitious rites,* they can extract "*the communion of saints!*"

attention in their meditations and prayers; but they are not, on that account, to be supposed to be so void of reason and sense, as to pray TO the image; for they know that in it there is no virtue or power; and that it can neither see, nor hear, nor help them.[1]

Catholics do solicit the *intercession* of the *angels* and *saints, reigning* with Christ in heaven. But in this, when done according to the principles and spirit of the Catholic Church, there is nothing of *superstition,*—nothing which is not consistent with *true piety.* For the Catholic Church teaches her children not to pray to the saints, as to the authors and givers of *divine* grace; but only *to solicit the* SAINTS *in heaven to pray for them,* in the same sense as St. Paul desired *the* FAITHFUL *on earth* "to pray for him."

Catholics, according to the faith and pious practice of the Christian Church *from the age of the apostles,* do pray for the release and eternal rest of departed souls, who may be detained for a time in a state of punishment on account of their sins: but in this we cannot discover even the shadow of superstition.

By invoking the intercession of the saints in heaven, and by praying for the suffering souls in purgatory, Catholics exercise *acts* of *that communion of charity,* which subsists between the members of

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[1] This is treading on rather precarious ground. Has the secret *mechanism* of sacred images never been brought to light, by which they have been made to perform various *motions,* that appeared to the ignorant

"*By fixing an exclusive meaning to* TERMS," etc.] Throughout the whole of the REMARKS on this fourth Section, the attention of the reader has been directed to *principles* and to *practices*, and not to the mere arbitrary use of *terms*. The purpose of this part of the DECLARATION has been diametrically opposite: and therefore those who have adopted it, have been only combating a shadow of their own projection.

REMARKS ON SECTION V.

"*The belief of both rests on the same foundation.*"] This is a great mistake. *Baptism* rests on the *supreme authority* of CHRIST, who instituted it; *penance*, as a sacrament, rests *solely on the authority* of the Church of ROME. The members of that Church may assert the contrary, but they have never been able to prove it. They MUST *assert* it, however, and *believe* it, on the faith of the following canon:—

Canon I. "*If any one says, that, in the Catholic Church,* PENANCE "*is not truly a sacrament instituted by our Lord* JESUS CHRIST, *to* "*reconcile the faithful to* GOD, *as often as they fall into sin after* "*baptism, let him be* Anathema."

And this is followed by *fourteen* other canons, all relating to the same doctrine, and each backed by an ANATHEMA.[1]

The doctrine itself, however, has originated partly in a misunderstanding of the proper sense of the word μετανοεῖτε,[2] which is rendered by the Vulgate "*pœnitentiam agite*," and by the Rheimish translation, "*do penance*;" and which, therefore, as *penance* is *a* SACRAMENT of the Romish Church, ascribes it to *St.* JOHN *the* BAPTIST, and *not* to CHRIST;—and partly in an erroneous view and application of those words of Christ to all his apostles after his resurrection:—"Re-

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[1] Du Pin's Hist. Sess. xiv. of the Council of Trent.
[2] Matt. iii. 2.

the mystical body of Christ; the principle of which communion they profess to believe, when they say, "I believe the Holy Catholic "Church, *the communion of saints.*"

After this explanation and declaration, we hope that our countrymen will never be so unjust and uncharitable as to charge Catholics with *idolatry* and *superstition*, nor so illiberal as to attempt to give a colour to these injurious charges, by fixing an exclusive meaning to *terms*, which, in the language of Scripture, Christian antiquity, and common usage, bear different senses in different circumstances.

SECTION V.

On the Power of forgiving Sins, and the Precept of Confession.

The Catholic Church is charged with impiety, *in usurping the power of forgiving sins;* and with spiritual tyranny, in imposing on the people *the yoke of confession.*

The Catholic Church cannot be charged with impiety, for exercising powers given by Christ to his apostles and to their lawful successors; nor with tyranny, in enforcing the observance of the precept of Christ.

Catholics believe, that Christ granted to his apostles, and the priests of his Church, power *to forgive sins*, by the administration of the sacraments of *baptism* and *penance*, to those who are duly disposed to receive this grace. They believe that the sacrament *of penance* is an institution of Christ, no less than the sacrament *of baptism*. The belief of *both* rests on the same foundation.

In both these sacraments, sin is forgiven by the ministry of man. "*Be baptized every one of you, for the remission of sins,*" Acts ii. 38; "whose sins YOU SHALL FORGIVE, *they are forgiven,*" John xx. 23. But no actual sin can be forgiven at the mere will of any pope, or any priest, or any person whomsoever, without a sincere sorrow for having offended GOD, and a firm resolution to avoid future guilt, and to atone for past transgressions. Any person who receives *absolution* without these necessary dispositions, far from obtaining the remission of his sins, incurs the additional guilt of hypocrisy and profanation.

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multitudes to be *miraculous*, and were contrived by the artful priesthood, for the express purpose that they might appear *to be so?* To go no farther back, have there been no *weeping* and *winking* MADONNAS in Rome and Italy during the last thirty years?

Nay, is it not within the last *four* years that the king, queen, royal

"ceive ye the Holy Ghost. Whosesoever sins ye remit, they are "remitted unto them; and whosesoever sins ye retain, they are re-"tained."[1]

On the doctrine of *penance*, however, is grounded the precept of *confession*. *Confession of sin* (that is, AURICULAR *confession*) is requisite for *penance*, and *penance for absolution*. This is the natural order in the *Romish* Church; although, in the *primitive Christian* Church, the ministers of religion were bound to offer *absolution*, in the name of GOD, to *all truly penitent sinners*, though they should not seek it at their hands by *particular confession*; and to exhort and beseech men generally "*to be reconciled to* GOD," by their ministry. *Open* and *scandalous sins only* were made the subjects of *penance*. This godly discipline was first superseded in the Church of Rome by LEO I. called *the Great*, about the middle of the fifth century; who gave a general permission, that *such sins* might be *confessed privately* to *a priest* appointed for that purpose, instead of their being confessed, as theretofore, *in the face of the congregation*. So that the whole Roman *doctrine* and *practice*, as they now stand, were a change of the *ancient discipline* of the Church;—a change, as Mosheim observes, "by which one of the greatest *restraints* upon "*licentiousness*, and the only remaining *barrier* of *chastity* were en-"tirely *removed*; and the actions of Christians were subject to no "other *scrutiny* than that of *the* CLERGY."[2]

REMARKS ON SECTION VI.

"*The Catholic Church is charged*," etc.] In the granting of indulgences, the Roman Church is certainly chargeable with all the consequences that may arise from such concession. It would be very extraordinary indeed, if she *professedly* "gave leave to commit "*sin*," by granting them; but if they are generally found to encourage the ignorant in *sin* and *presumption*, she *virtually* gives that leave.

"*It is no pardon of sin at all*."] But it is most intimately associated with it. What else did the present pope, in his bull of indiction for the jubilee of the last year, mean by saying—"During this "year of jubilee, we mercifully in the Lord *grant and impart a ple-"nary indulgence, remission*, and *pardon of all their sins, to all the "faithful in Christ*, etc.?" The *temporal punishment*, mentioned in the Declaration, is the *punishment* in *purgatory*, which, it is said,

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[1] John xx. 22, 23.

[2] Mosheim's Eccles. Hist. cent. 5. par. 2. c. 4. § 3.

The obligation of SACRAMENTAL *confession* to a priest is not an imposition of the Church, but a precept of CHRIST.[1] Without the voluntary confession of the penitent, the power of forgiving or retaining sins could not be exercised with discretion and judgment by the minister of *the* SACRAMENT of PENANCE. The confession of sins could never have been introduced, had it not been received *from* THE BEGINNING as a divine ordinance for the remission of sins. It has been practised from the earliest ages of Christianity.[2] It is attended with the most salutary effects. Besides being the means of obtaining the remission of sin, it affords relief to the troubled conscience, and opportunities of reclaiming deluded sinners from mischievous projects, and of causing reparation to be made for injuries done to persons, property, or character. It may be ridiculed by such as "*blaspheme those things which they know not,*" [2 Pet. ii. 12.) but will be ever cherished as a merciful and salutary institution by those who are sincerely sorry for their sins, and earnestly sue for pardon.

SECTION VI.

On Indulgences.

The Catholic Church is charged with encouraging guilt by *giving leave to commit sin, and granting an anticipated pardon for sins to come, by indulgences.*

The Catholic Church rejects with abhorrence the imputation, that, by granting an indulgence, she grants permission to commit sin, or a pardon for sins to come. An indulgence, in the sense of the Catholic Church, *is no pardon for sin at all;* it is only a remission of the *whole*, or a *part* of the *temporal punishment*, which the justice of God often reserves to be undergone by the sinner, after the guilt of his sin has been remitted.

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family, and whole court of Portugal, went in solemn procession, to *pay their devotions* to "Our Lady of the Cave," (*nossa Senhora da Barracca*) an image of *the* VIRGIN, about four inches long, lately found in a hole near Lisbon? And did not this image perform *miracles*, which are recorded *by authority?* See Mrs. Marianne Baillie's "Lisbon;" Letters 40, 44, and 53.

[1] Where to be found?

[2] To GOD certainly, but not to the priest.

"*God often reserves to be undergone by the sinner, after the guilt* "*of his sin is remitted.*" And to this effect proceeds the pope, in the Bull just cited:—"To you it belongs, venerable brethren! to "explain with perspicuity the power of indulgences; what is their "efficacy, not only in the remission of canonical penance, but also "of the temporal punishment due to the divine justice for past sin; "and what succour is afforded out of this heavenly treasure, from *the* "*merits of* CHRIST *and his* SAINTS, to such as have departed real "penitents in the love of GOD, yet before they had duly satisfied, "by fruits worthy of penance, for their sins of commission and "omission, and are now purifying *in the fire of* PURGATORY,— "that an entrance may be opened for them into their eternal coun- "try, into which nothing that is defiled is admitted."

The granting of indulgences does therefore, to a certain extent, imply the pardon of sins. And such is the close connexion of the doctrine of INDULGENCES with that of PURGATORY, that the *former* of these was almost a natural consequence of the *latter*; and they must stand and fall together: both together have been the source of immense *influence* and *revenue* to the Roman Church. See page 32.

"*Was given by Christ to St. Peter,*" etc.] This may very safely be denied. The doctrine of *purgatory* was never *authoritatively* propounded in *the* ROMAN *Church* till the latter end of the *sixth* century; (see page 28.) and, consequently, the doctrine of *indulgences*, which is chiefly founded upon it, was never revealed "*by Christ to St.* "*Peter,*" nor the *power* of granting them "*exercised from the earliest* "*ages*" *of the Church.* The assertion is in the very face of history, and is founded upon a misrepresentation of that remarkable passage in Matth. xvi. 16—19, which has been verified in widely different circumstances from those which related to *purgatory* and *indulgences.*

"*Surely, therefore, the doctrine,*" etc.] The SACRAMENT of *penance, auricular confession,* and the *doctrine* of *indulgences,* were the *arbitrary impositions* of the Church of ROME during a corrupt and unenlightened period: and it is impossible to see, especially if we look to the *moral* and *religious* state of those countries where she still rules with the most absolute sway, how they *can* produce those excellent effects which are here attributed to them. Experience is the only test of truth in this case. "By their fruits ye shall know "them." Matth. vii. 16—20.

The power of granting the remission of this temporal punishment was given by Christ to St. Peter and his successors, and has been exercised from the earliest ages. An indulgence, so far from exempting sinners from works of *penance* and *piety*, is an encouragement to the performance of such works, since they are prescribed as conditions for gaining the benefit of an indulgence.

Surely, therefore, the doctrine of the Catholic Church concerning the *sacrament* of *penance*, *confession*, and *indulgences*, does not tend to relax Christian morality, nor to encourage guilt, nor facilitate the commission of crime; but rather to put an end to sin, and to promote the exercise of every Christian virtue among men.

REMARKS ON SECTION VII.

"*We cannot sufficiently express our astonishment,*" etc.] The whole of this Section is very plausible, and may possibly have been written with sincerity, though appearances are rather against this supposition: but still it must be recollected, that it forms part only of the Declaration of the *individual Romish prelates* who have signed it, and is destitute of *all further authority*. It speaks not the language of *their* CHURCH, as expressed in her *decrees*, and *canons*, and in the *general conduct* of her *popes*; and to *these*, and *these* ONLY, must we refer, as the *authentic source* of information as to her *real* doctrines. I have already stated, from *decrees* and *canons* which *are still in force*, what her *real doctrine* is upon the subject of *an oath*, and especially an *oath of allegiance*; and have given *examples*, to demonstrate the *manner* in which that doctrine has been allowed to operate *in this country*, even in modern times. In order therefore to avoid repetition, I beg leave to refer the reader to what I have advanced on the subject in pages 15—21 of these Remarks.

"*Or dispense with any oath by which a Catholic,*" etc.] There is a degree of reservation here observable, which, in an avowed declaration of principles, ought by all means to have been avoided. Besides by "*allegiance to his* SOVERREIGN," it is here insinuated that "the Catholic" is bound by "an *obligation of duty or justice to a* THIRD PERSON." Now, who should this THIRD PERSON be, to whom "Catholics" are *thus bound*, but THE POPE? This ought to have been openly and fairly stated, that *Protestants*, who are generally unacquainted in this country with the ecclesiastical policy of ROME, might not be circumvented. All Romanists, in *this* country as well as every other, are compelled, by *their very* CREED, "to *promise* and "*swear true* OBEDIENCE *to the* ROMAN BISHOP, *the successor of* "*St. Peter:*" and, of course, they cannot TRULY take *that* OATH *of allegiance* to the king, in the *true sense* thereof, which is prescribed by the political constitution of the land:[1] they *cannot* acknowledge him as, under GOD, *the* SUPREME HEAD *of the Church* within his dominions; and therefore, as we have seen in a former part of this Declaration, they *only* acknowledge that "*to the* KING *they*

[1] See the next Remark.

SECTION VII.

On the Obligation of an Oath.

Catholics are charged with holding, that *they are not bound by an oath, and that the pope can dispense them from all the oaths they may have taken.*

We cannot sufficiently express our astonishment at such a charge. We hold that the obligation of an oath is most sacred; for by an oath, man calls the Almighty Searcher of Hearts to witness the sincerity of his conviction of the truth of what he asserts, and his fidelity in performing the engagement he makes. Hence, whosoever swears falsely, or violates the *lawful* engagement he has confirmed by an oath, not only offends against truth or justice, but against religion. He is guilty of the enormous crime of *perjury*.

No power in any pope, or council, or in any individual or body of men invested with authority in the Catholic Church, can make it lawful for a Catholic to confirm any *falsehood* by an oath; or dispense with any oath, by which a Catholic has confirmed his duty of *allegiance* to his SOVEREIGN, or any *obligation* of *duty* or *justice* to a THIRD PERSON. He who takes an oath is bound to observe it, in the obvious meaning of the words, or in the known meaning of the person to whom it is sworn.

"*owe the highest* CIVIL HONOR," (page 59.) in other words, "*their* "*allegiance is* DIVIDED." And this is a FACT which should never be lost sight of.

REMARKS ON SECTION VIII.

"*Allegiance relates not to* SPIRITUAL, *but to* CIVIL *duties.*"] This is certainly a very *modest* assertion, for "*the vicars apostolical*" in this country! But it conveys a proposition, which no good *Protestant,* who duly feels the inestimable blessings he enjoys by living under the British Constitution, will for one moment allow: it is, in itself, palpably *false,* as applied to the *Protestant* subjects of the empire. In fact, "ALLEGIANCE is the *tie,* or *ligamen,* which binds "the *subject* to the *king,* in return for that *protection* which the *king* "affords the subject."[1] It is founded in reason, and in the nature of government. According to Bracton, and agreeably to the law of the land, "Rex est vicarius et minister Dei in terra: omnis quidem "sub eo est, et ipse sub nullo, nisi tantum sub Deo;"—the king is the representative and minister of GOD within his dominions; he is supreme over all, and is subject to none, but GOD only. *Allegiance* therefore includes every thing which regards his royal *person,* his *crown, dignity,* and *prerogative.* But one essential part of his *style* and *title* is, that he is "*the supreme head of the Church*" established by law within the United Kingdom; and by virtue of this *supremacy,* he swears at his coronation, that he will, "*to the utmost of his power,* "*maintain the laws of* GOD, *the true profession of the Gospel, and* "*the* PROTESTANT REFORMED RELIGION *established by law;* "as also, *that he will preserve to the bishops and clergy of this realm,* "*and to the Churches committed to their charge, all such rights and* "*privileges, as by law do, or shall appertain to them, or any of them.*" Are not THESE DUTIES, then, of an *ecclesiastical* and *spiritual* nature; and does not "ALLEGIANCE *relate to*" THESE?

Is it justifiable in these popish dignitaries, now that (in order to do away many of the *penalties* and *disabilities* under which they, and other Romanists, must otherwise have laboured) they are permitted to swear,[2] that "*they do not believe that the pope of Rome, or any*

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[1] Bracton, as cited by Sir Wm. Blackstone, in his Commentaries, Vol. i. p. 241. edit. 15. See also Vol. iv. p. 74. of the same work.

[2] See the form of the oath, 31 Geo. III. c. 32.

SECTION VIII.

On Allegiance to our Sovereign, and Obedience to the Pope.

Catholics are charged with *dividing their allegiance between their temporal sovereign and the pope.*

Allegiance relates not to *spiritual,* but to *civil* duties; to those temporal tributes and obligations, which the subject owes to the person of his sovereign, and to the authority of the state.

" *other foreign prince, prelate,* or *potentate, hath* or *ought to have* " *any* TEMPORAL *or* CIVIL *jurisdiction, power, superiority, or pre-* " *eminence, directly or indirectly, within this realm;*"—THUS being, with great liberality, *excused,* on acount of their *unalterable* religious principles, *from swearing allegiance to the* KING *as* SUPREME HEAD *of* THE CHURCH *established by law;*—is it justifiable in them to turn round, and tell the British nation, that " ALLEGIANCE *relates not* " *to* SPIRITUAL, *but to* CIVIL *duties?*"

Doubtless, the nation will say to them, in reply:—" Your *allegiance,* " from your own account, is *very different* from ours: *you pay* " *not* ALLEGIANCE *to the* KING *in relation to the* SPIRITUAL " *duties he has to perform; but to the* POPE *of* ROME; *and there-* " *fore your* ALLEGIANCE *is* DIVIDED."

Having shown the insidiousness and utter falsehood of their position, I will now let them proceed to work upon it as they will; merely referring the reader to pages 21, 42, and 70, where this subject of *divided* ALLEGIANCE has been already discussed.

" *Is perfect and undivided.*"] For the truth of this assertion, as relating to *their* SOVEREIGN, I refer to what has just been said. The whole of what is here asserted is a miserable quibble, *beside the mark,* founded entirely upon the erroneous explanation they have given of the term ALLEGIANCE.

" *Being absolutely distinct,*" etc.] How long have *they remained so* in former times, whenever the bishops of Rome have possessed the power of asserting their own supremacy in *ecclesiastical* matters?

By the term *spiritual*, we here mean that which in its nature tends directly to a *supernatural* end, or to produce a *supernatural* effect. Thus the office of teaching the doctrines of faith, the administration of the sacraments, the conferring and exercising of jurisdiction purely ecclesiastical, are *spiritual* matters.

By the term *temporal*, we mean that which in its nature tends *directly* to the end of *civil* society. Thus the right of making laws for the civil government of the state, the administration of civil justice, the appointment of civil magistrates and military officers, are *temporal* matters.

The allegiance which Catholics hold to be due, and are bound to pay their sovereign, and to the civil authority of the state, is *perfect* and *undivided*. They do not *divide* their *allegiance* between their sovereign and any other power on earth, whether temporal or ecclesiastical. They acknowledge in the sovereign, and in the constituted government of these realms, a supreme *civil* and *temporal* authority, which is entirely distinct from, and totally independent of, the Pope, and of the Catholic Church. They declare that neither the Pope nor any other prelate or ecclesiastical person of the Roman Catholic Church, has, in virtue of his *spiritual* or *ecclesiastical character*, any right, directly or indirectly, to any *civil* or *temporal* jurisdiction, power, superiority, pre-eminence, or authority, within this realm; nor has any right to interfere, directly or indirectly, in the *civil* government of the United Kingdom, or any part thereof; nor to oppose, in any manner, the performance of the *civil* duties which are due to his Majesty, his heirs and successors, from all or any of his Majesty's subjects; nor to enforce the performance of any *spiritual* or *ecclesiastical* duty by any *civil* or *temporal* means. They hold themselves bound in conscience to obey the *civil* government of this realm in all things of a *temporal* and *civil* nature, notwithstanding any *dispensation* or *order to the contrary*, had, or to be had, from *the* POPE, or *any authority of the Church of* ROME.

Hence we declare, that, by rendering obedience in *spiritual* matters to *the* POPE, Catholics do not withhold any portion of their allegiance to their king, and that their *allegiance* is *entire* and *undivided*; the *civil* power of the *state*, and the *spiritual* authority of the *Catholic Church*, being absolutely distinct, and being never intended by their Divine Author to *interfere* or *clash* with each other.

"Render unto Cæsar the things that are Cæsar's, and to GOD "the things that are GOD'S."

REMARKS ON SECTION IX.

"*British Catholics are charged,*" etc.] This subject has been sufficiently adverted to in page 23. of these Remarks.

REMARKS ON SECTION X.

"*Those divinely-established conditions.*"] How earnest has the Church of Rome ever been, since she reared her head above all other Churches, that all men should be saved! On the authority of her own assumed *infallibility*, she has propounded the Articles of her Creed, "*without restriction or qualification,*" as "THAT *true* "CATHOLIC FAITH, *out of which* NONE *can be* SAVED." (Article XIV.) And then, in the Article at the end, (which, in Great Britain, is now only produced *occasionally!*) she urges, with becoming earnestness, the great duty of *proselytism* upon all those who are possessed of *office* or *authority* under her. This, indeed, she enforces, as we have seen, under the solemn pledge of a *promise, vow,* and *oath.* Not content with this, if any should prove reluctant to receive her doctrines and embrace her faith, they are to be "*com-* "*pelled,*" if possible, to come into her communion, by the force of *bodily torture;* and, if that should prove unavailing, by *the most terrible of deaths,* for the sake of *example,* and to prevent further *contamination* by *heresy.* Such has been invariably the case where she has possessed the requisite power. On this *charitable* principle, *the holy office of the* INQUISITION was founded by that meek and compassionate pontiff INNOCENT III. in 1215; and *heresy-hunting* soon became a profession *of great celebrity.* How prosperously the

SECTION IX.

On the Claim of British Catholics to the Property of the Church Establishment in England.

British Catholics are charged with entertaining *a pretended right to the property of the Established Church in England.*

We consider such a charge to be totally without foundation. We declare that we entertain no pretension to such a claim. We regard all the revenues and temporalities of the Church Establishment as the property of those on whom they are settled by the laws of the land. We disclaim any right, title, or pretension to the same.

SECTION X.

On the Doctrine of Exclusive Salvation.

Catholics are charged with *uncharitableness, in holding the doctrine of exclusive salvation.*

Catholics are taught by their Church to love all men, without exception; to wish that all may be saved; and to pray that all may be saved, and may come to the knowledge of the truth, by which they may be saved.

If the Almighty himself has assigned certain *conditions,* without the observance of which man cannot be saved,—it would seem to be an act of impiety to attempt to annul those divinely-established conditions; and an act of great uncharitableness towards a fellow-man, to tell him that he may be saved, without complying with the conditions prescribed by the Almighty.

work of *conversion*, or *extermination*, (for there was no medium between the two) has proceeded, the pages of history most amply declare.

"*Belongs to the law of Christ.*"] Where has "*the law of* CHRIST" attached EXCLUSIVE SALVATION to the *Creed* of the *Church of* ROME; and THUS sanctioned the *persecutions* and *inhumanities* which have followed? Does not rather, on the contrary, an ever-memorable prophecy connected with *that law* describe her as "DRUNKEN *with the* BLOOD *of the* SAINTS, *and with the* BLOOD "*of the* MARTYRS *of* JESUS CHRIST?"—Rev. xvii. 6.

"*Has not Christ, who commands the belief,*" etc.] The whole of the reasoning which follows, as applied to the doctrine of EXCLUSIVE SALVATION as held by *the Church of* ROME, is preposterously absurd.

Is it, because GOD, of his infinite mercy, having "winked at the "times of *Gentile* ignorance," whenever and wherever they might have occurred, upon the display of the light of his glorious Gospel among nations which had thus "walked in darkness," commandeth all those that behold it, or have opportunities of beholding it, "every "where to repent, because he hath appointed a day in which he will "judge the world" by Jesus Christ?—

Is it, because Jesus Christ himself, "the Mediator of this new "Covenant," has graciously, and in the clearest manner, propounded the merciful and salutary *conditions* of it, to the performance or non-performance of which, *when known*, the happiness or misery of men, both here and hereafter, must, from the very nature of things, be attached?—

Is it because the *Christian covenant* is not, and cannot be, without its *conditions*, any more than *any other covenant?*—

Is it *on these accounts*, that *the Church of Rome*, bringing forward her own manifold *corruptions* of the *Gospel*, and her own *misrepresentations* of the *conditions* of the *Christian covenant*, (her doctrines of the *divine authority* of her "*apostolical* and *ecclesiastical* TRA-"DITIONS"—of her *sacraments* of CONFIRMATION, PENANCE, EXTREME UNCTION, ORDER, and MATRIMONY—of TRANSUBSTANTIATION—of PURGATORY—of *the* INVOCATION *of* SAINTS—of *the* WORSHIPPING *of* IMAGES *and* RELICS—of *the* POWER *of* INDULGENCES,—and, in short, "ALL *other things delivered*, "*defined*, and *declared*, by the *sacred canons* and *general councils*, "and particularly by *the Holy Council of* TRENT," involving *many things*, as we have seen, *repugnant to sound doctrine, and subversive of the order and well-being of society*) enforces *the belief of* THEM, by presuming to say, that THAT *which she propounds* is "*the* TRUE "CATHOLIC FAITH, *out of which* NONE *can be* SAVED?"

The thing would be utterly incredible, in these enlightened days, did we not know that "POPERY *is always* THE SAME," and if we had it not under the hands of "*the* VICARS APOSTOLICAL *and* "*their* COADJUTORS," who signed this Declaration. Assuredly,

The doctrinal principle of exclusive salvation belongs to the law of Christ.

Has not Christ, who commands the belief of his revealed doctrines, pronounced, that *he that believeth not shall be condemned?* (Mark xvi. 16.) Has not Christ, who instituted baptism for the remission of sins, declared that, *except a man be born again of water and of the Holy Ghost, he* CANNOT *enter into the kingdom of God?* (John iii. 5.) Has not St. Paul enumerated a list of crimes, such as adultery, idolatry, hatred, seditions, heresies, murders, drunkenness, &c. of which he declares, *they* who do such things, shall not *obtain the kingdom of* GOD? (Galat. v. 21.) Are not these exclusive *conditions?*

Whoever professes the law of Christ, must profess the *principle* and doctrine of exclusive salvation. It is not the Catholic, it is God himself, who will exclude from heaven those who are not duly qualified for it by faith and good works.

But the Catholic, while he is bound to admit, and with firm faith to believe, this doctrinal principle, is bound also by the divine commandment not to judge: he is not allowed therefore to pronounce sentence of condemnation against those who may die in an apparent state of sin. All those he leaves to the righteous judgment of the Great Searcher of Hearts, who at the last day will render to every man according to his works.

But surely *charity*, as well as *truth*, must forbid one Christian to *deceive* another in a matter of such high importance as the eternal *salvation* of his soul. He who should persuade his neighbour that *no condition for salvation* is required on the part of man, would *deceive* him: he who admits that *any one such condition* is required by the Almighty, admits the *principle* of *exclusive salvation.*

"*the law of* CHRIST," of which they have just spoken, has nothing to do with the doctrines just specified, except to *condemn* them: and the very mention of *that sacred code* has only been introduced, for the purpose of, as far as possible, *concealing*, and *diverting the public attention from, these* ENORMITIES of *the* ROMISH *system.*

REMARKS ON SECTION XI.

"*Catholics are charged with holding the principle,*" etc.] That *the* ROMAN *Church* is *so charged*, and *justly so charged*, is evident from the *conduct*, and from a special *decree*, of one of her *own* GENERAL COUNCILS—the *council* of CONSTANCE, in 1415; for SHE has never expressed *disapprobation* of *that conduct*, nor, of consequence, *rescinded that decree*. If, indeed, she had done so, where would have been her INFALLIBILITY? THIS will effectually secure the maintenance of all her *errors*, both in *principle* and in *practice*, to "*the time of the end*," notwithstanding all the *unwarranted* assertions of *individuals of her communion* to the contrary.

"*British Catholics have solemnly sworn*," etc.] Such certainly has been part of the oath administered (according to 31 Geo. III. c. 32.) to individual *Romanists* in this country; and they have sworn it in their own behalf, to be thereby "relieved from divers penalties "and disabilities;" and, in the taking of this oath, it is to be hoped they have been generally sincere: but the *principle* of *their* CHURCH, and *that* upon which *she has generally acted*, remains *the* SAME; and *that principle* is,—"that OATHS, which contravene the *utility of* "*the* CHURCH, *and the constitutions of the* HOLY FATHERS, are "rather to be called PERJURIES than OATHS."[1]

CONCLUSION.

In the foregoing Remarks, it has been endeavoured to state, "in "the simplicity of truth," and from the most undeniable authorities, such doctrines of *the* ROMAN Church, as are said, in the Declaration, to have been "most frequently misrepresented or misunderstood "in this country;" and to explain the *genuine meaning*, the *antiquity*, the *certainty*, and *tendency* of them: and it is confidently hoped that these Remarks will be received, by those to whom they are addressed, "in a spirit of candour and charity;" and that those who

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[1] See the whole that has been advanced upon this subject in pages 17, 19, 21.

SECTION XI.

On keeping Faith with Heretics.

Catholics are charged with holding the principle, *that they are not bound to keep faith with Heretics.*

As Catholics, we hold and we declare, that all Catholics are bound by the law of nature, and by the law of revealed religion, to observe the duties of fidelity and justice to all men, without any exception of persons, and without any distinction of nation and religion.

British Catholics have solemnly sworn, that "they reject and detest that unchristian and impious principle, that faith is not to be kept with heretics or infidels."

After this, the imputation of their holding this principle, cannot but be felt by them as grievously injurious to their religious and moral character.

CONCLUSION.

Having, in the foregoing Declaration, endeavoured to state, in the simplicity of truth, such doctrines of our Church as are most frequently misrepresented or misunderstood in this country, and to explain the meaning in which Catholics understand the terms by which these doctrines are expressed in the language of their Church; we confidently trust that this Declaration and Explanation will be received by all our fellow-subjects in a spirit of candour and charity; and that those who have been hitherto ignorant of, or but imperfectly acquainted with our doctrines of faith, will do us the justice to acknowledge, that, as Catholics, we hold no religious principles, and entertain no opinions flowing from those principles, which are not

"have been hitherto *ignorant of*, or but *imperfectly acquainted* with "these doctrines," will now see how greatly "the *religious principles*" of the ROMAN *Church*, and "the *opinions* flowing from "those principles," are *inconsistent* "with the SACRED *duties* "which" British Romanists, "as *Christians*, owe to *Almighty* "GOD; with the *civil duties*, which, as *subjects*, they owe to *their* "*sovereign*, and *the constituted civil government* of their country; "and with all the *social duties* which, as *citizens*, they owe to their "*fellow subjects*."[1]

Of this Declaration, I might say to my fellow Protestants, in the words of Laocoon,—

> Creditis avectos hostes? aut ulla putatis
> Dona carere dolis Danaûm? Sic notus Ulysses?
> Aut hæc in nostros fabricata est machina muros,
> Inspectura domos, venturaque desuper urbi;
> Aut aliquis latet error: equo ne credite, Teucri.
> Quidquid id est, timeo Danaos et dona ferentes.

But nothing, in this case, is left to *conjecture*. The Declaration itself stands forth as a remarkable instance of the continued operation of that *principle* already noted,[2] on which the Church of Rome has uniformly acted, from the fourth century to the present time. In it is to be seen all that (ἀπάτη τῆς ἀδικίας[3]) "*deceitfulness of unrighteousness*,"—that *lamb-like* and *sanctimonious appearance*, which have ever been assumed by the *regular* and *secular orders* of that Church, (her two great instruments of *rule*) whenever her interests were to be promoted, or her dominion extended. It has therefore been necessary, in the preceding Remarks, to draw aside, in some small degree, the disguise which has thus been adopted on the present occasion; and to exhibit, *from her own showing*, what her *real doctrines* are;—how she can *fulminate*, when it suits her purpose;[4]—what *means* she can employ, when she possesses the power, for the *extirpation* of those who oppose her *authority*.

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[1] Quoted from pages 7 and 9 of the Declaration.
[2] See pages 17 and 19. [3] 2 Thess. ii. 10.
[4] Καὶ εἶχε κέρατα δύο ὅμοια ἀρνίῳ· καὶ ἐλάλει ὡς δράκων. Rev. xiii. 11.

perfectly consistent with our duties as Christians, and as British subjects.

This Declaration, we, the undersigned, approve, and publish, as an exposition of our principles and doctrines, on the subjects to which it refers.

Here accordingly follow the names of the Romish bishops:—

+ William, Bishop of *Halia*, Vic. Apost. in *the London district.*

+ Peter Bernardin, Bishop of *Thespiæ*, Vic. Apost. in the *Western district.*

+ Thomas, Bishop of *Bolina*, Vic. Apost. in *the Northern district.*

+ Thomas, Bishop of *Cambysopolis*, Vic. Apost. in *the Midland district.*

+ Alexander, Bishop of *Maximianopolis*, Vic. Apost. in *the Lowland district* in Scotland.

+ Ranald, Bishop of *Acryndela*, Vic. Apost. in *the Highland district* in Scotland.

+ Peter Augustine, Bishop of *Siga*, Coadjutor in *the Western district.*

+ James, Bishop of *Usula*, Coadjutor in *the London district.*

+ Thomas, Bishop of *Europum*, Coadjutor in *the Northern district.*

+ Alexander, Bishop of *Cybistra*, Coadjutor in *the Lowland district* in Scotland.

APPENDIX.

Since writing the foregoing work, a recent publication, from the pen of a most eminent Prelate, has fortunately come to my hands, which gives me an opportunity of enriching my pages, and confirming my positions and conclusions, by some observations, which, both in respect to style and spirit, will afford the greatest possible contrast to the "*Declaration*," through the pages of which I have been obliged, by a sense of duty, to drudge, for the framing of the preceding "*Remarks*." The publication to which I allude is entitled "A Charge delivered to the Clergy of the Diocese of London, at the Visitation in July 1826, by William, Lord Bishop of London." And in this his Lordship says:—

I. "In respect to her external relations, the affairs of the Church have proceeded not unsatisfactorily since our last meeting. Among the most remarkable events which have occurred during that period, is the revival of controversy relating to the pretensions and doctrines of the Roman Catholic Church, which, in this country at least, had ceased for many years to excite any considerable degree of attention. The weakness of the grounds on which that Church rests her claims to spiritual sovereignty over Christendom, the authority which she assigns to tradition as a rule of faith, and the unscriptural character of many of those doctrines which she imposes on the belief of Christians, had been so clearly demonstrated by the early reformers, and again by our divines after the Restoration, as to satisfy the nation at large of the necessity of separating from a communion, which required the sacrifice of liberty and truth, by the acknowledgment of an usurped power, and the profession of a corrupt faith. The arguments on both sides having been sifted again and again, and placed in every different view, the discussions were gradually discontinued, or, if renewed from time to time by the zeal of divines, excited little interest. A long and active hostility subsided into a virtual truce: the Protestant laid down his arms in the confidence of victory, and the Roman Catholic was unwilling to renew an attack, from which, though firm in his persuasion, he had been taught by experience to expect no beneficial result. In consequence of this mutual forbearance, the reasons of our separation from Rome, and the real principles of the Roman Catholic Church, which once had been generally known, were no longer familiar to the public: and many persons were led to imagine, that a change had been insensibly wrought in her system, that she had modified her objectionable tenets, had become more tolerant to Christians of other persuasions, and was disposed, if not formally to disavow her exclusive pretensions, yet

"to abstain from pressing them. It is true, that the principles "which were taught in her schools of divinity, as well as the public "documents put forth by her highest authorities, contradicted this "charitable supposition; but few persons would be at the trouble of "examining lectures in theology; and it was said, with some show of "probability, that official papers must speak the language of form, "which is prescribed by ancient usage, and is not always to be "understood in its strict sense."

Upon these principles we may chiefly account for that favourable light in which the claims of the "Roman Catholics" to *political* power have been regarded by many liberally-minded and most respectable persons in this country;—a misapprehension, however, which has been greatly increased by the deceptive influence of the Declarations of some of the Roman Catholic body themselves. But the Bishop proceeds:—

II. "The silence has, however, been broken; and the question at "issue between the Reformers and the Roman Catholic Church has "been warmly debated on religious grounds, and, on both sides, with "no mean ability. Of the issue of such a controversy, even had the "cause of truth been defended with less power of reason and elo-"quence than was displayed on this occasion, there could be little "doubt. In the estimation at least of every Protestant, our adver-"saries have equally failed in the proof of their charges against our "National Church, and in defence of their own. It is not my in-"tention to enter into the general question, any branch of which is "too large for the present occasion, and which has been ably and "amply discussed in publications which are in the hands of every one. "The point to which I would draw your attention, is the light which "has been thrown, in the result of the controversy, on the character "of the Romish Church; the utter disproval of any alteration, or "even the possibility of any alteration, in her principles, claims, or "doctrines. Whatever difference of opinion, under the connivance, "if not the allowance, of her rulers, may be tolerated, in some "respects and in some countries,—all her divines of any authority "agree in asserting, that she alone, with the successor of St. Peter "at her head, the representative of Christ upon earth, is the one, "holy, catholic, and apostolic Church, out of whose bosom there is "no salvation; that to her all Churches are subject, as their mother "and mistress; the parent to whom they are indebted for their "being; the sovereign from whom they derive their authority, and to "whom their allegiance is due;—that in virtue of the promises of "Christ and the continual assistance of his Spirit, she is infallible, ex-"empt from the possibility of error in matters of faith, and author-"ized to enforce her decisions on the conscience of all Christians. "The unity of faith, of worship, of government, all drawn to a point "under the supremacy of the Pope, is essential to the constitution of "her Church, and admits of no impeachment. Her authority she "cannot renounce in the slightest particular, because, emanating from

"Christ, as a trust to be exercised for the good of mankind, it is "inherent and inalienable; nor can she subject her doctrines to revi- "sion, because infallibility precludes aberration from truth, and truth "is incapable of variation. The system of doctrine, which she is "thus engaged to maintain, has been long since defined and esta- "blished by the Council of Trent, and the Creed of Pius IV. which "latter embodies the peculiar doctrines rejected by Protestants, and "enjoins, under pain of damnation, their reception by every Christian, "together with implicit belief of all that is held by the Romish "Church, and the renunciation of all opposite errors. To this must "be added, her utter rejection of any distinction of doctrines into "*fundamental* or *not fundamental*: she regards not the importance of "the doctrine: it is the slight to her authority which subjects the "offender to anathema, for the obvious reason, that by impugning her "judgment on the most insignificant point, he questions her pretence "to infallibility. This is in effect the great strength of the Romish "Church,—the principle which cements the system of error, and pre- "vents it from falling into ruin. It is this 'sacred inflexibility,' as "it is termed by her advocates,—'her incompatibility with any error "'whatsoever,'— in other words, her determined adherence to the "whole body of doctrines, whether true or false, which she has once "made part of her creed,—which constitutes her principal security. "Hence she disclaims all compromise in questions relating to her hi- "erarchy or articles of faith, and denies the privileges, and even the "name of a Church, to every Christian community, and the hope of "salvation to all individuals, who refuse subjection to her authority. "I do not accuse her of uncharitableness on account of this exclusive "spirit: the authority, which she believes to have been conferred on "her by Christ, it is her duty to exercise: the privileges received at "his hands, she is not at liberty to relinquish: the faith delivered to "her custody, she is bound to maintain in its integrity: and, if separa- "tion from her communion involves the guilt of apostacy and the "forfeiture of the promises of salvation, she is under a sacred obli- "gation to lift up her voice, and warn mankind of their danger. But "the more firmly she is persuaded of her divine right, and disposed "to act in accordance with it, the more incumbent is it on those who "deny her authority, and think they are able to prove that she not "only is liable to error, but has grievously erred, in matters of faith,— "to be sure of the grounds on which they form their conclusions, and "assert their independence. Where such are the pretensions ad- "vanced, the truth or the falsehood of particular articles of faith "becomes a secondary question. If Christ has appointed the Church "of Rome the exclusive possessor of his promises, the sole depo- "sitary of his authority, the infallible judge in controversies regarding "the faith, it is useless to debate on other matters. If this point is "decided in her favour, our only resource is to acknowledge our "errors, to sue for reconciliation, and accept the system of doctrines "which is proved to be true by her sanction.

III. " In these statements, it is far from my intention to excite " angry feelings. My object has simply been, to explain, in exact " consistency with truth, and without unnecessary harshness of lan- " guage, the actual position which the Church of Rome has assumed in " regard to the Churches which disclaim her authority, and the conse- " quences which flow from her pretensions. Other Churches may differ " from us in points of importance, may reproach us with defects and " corruptions, and think it right to abstain from our communion. " The Romish Church asserts a title to privileges, which, if they " really belong to her, cut us off from connexion with Christ, and " place us, as rebels, usurpers, and apostates, out of the pale of the " Christian Church. Other Churches, if they fall into error, may be " corrected by time and reason. The obnoxious tenets of many " Christian sects have either been dropped from their confessions, or " have silently sunk into oblivion. But the errors of Rome are im- " perishable; they derive from her principles the character of im- " mutability which belongs to divine truth, and are asserted with " equal confidence.

IV. " When we are acquainted with the true state of the contro- " versy, we may form our own conclusions, and these will undoubtedly " lead us, as faithful sons of a Church, which neither in purity of " doctrine, nor holiness of worship, nor the apostolical succession of " its ministers, is inferior to any other Christian Church, with calm- " ness and steadiness to resist an usurpation which would despoil us " at once, of our faith, our liberties, and our sacred character. And " how is this to be done?—Not surely by retaliating mis-statements, " invectives, and calumnies, or crudely asserting an unqualified right " of private judgment; but by reference to primitive antiquity; dis- " proving the allegations of our opponents from the silence of Scrip- " ture, of general tradition, of ancient writers, which in a case of this " nature is decisive; appealing to the proceedings of emperors, the " acts of councils, the language of fathers, of bishops, and even of " Popes, which contradict the pretensions of the papacy; and tra- " cing the growth of this ecclesiastical tyranny from its rise after the " division of the empire, till it attained to its height towards the close " of the eleventh century. The Holy Scriptures, and the genuine " records of ancient usage and practice, will in like manner supply us " with proof of the real authority, the legitimate privileges conferred " on the Church, and derived immediately from Christ on all particu- " lar Churches, which are true members of his body." (pages 8—13.) I have numbered these paragraphs merely for the sake of convenience of reference.

I have no apology to make for laying this long extract before the reader. It derives a higher value and importance than I am able to appreciate, from its admirable adaptation to the peculiar circumstances of the present time, and its applicability to the subjects of which I have been treating. And, further, it points out, with the greatest perspicuity, in what manner such subjects should be treated, in order

to produce a beneficial result. I have to express my regret (which I sincerely do) that the work, of which it forms a part, did not come to my hands in time to profit more from the instruction it conveys, than merely to fortify some of my Remarks by references to it: however, should the cause in which I am engaged require my showing myself again in the field, I shall certainly make it the model, according to which to arrange my plans of attack or defence. I sincerely hope, notwithstanding, that, as the case at present stands, I shall not be found to have differed from it very widely *in principle*, in any part of the preceding "Remarks."

V. That the Protestant reader may have the whole of the *peculiar* "Articles of Catholic faith" before him in the language in which they were originally propounded, I here present him with

"PROFESSIO FIDEI CATHOLICÆ,
"Secundum Concilium Tridentinum, ex Bullâ Pii Papæ IV."

After the recital of the Articles of the Nicene Creed, it proceeds thus:—

"Apostolicas et Ecclesiasticas traditiones, reliquasque ejusdem "Ecclesiæ observationes et constitutiones, firmissimè admitto et "amplector.

"Item Sacram Scripturam, juxta eum sensum quem tenuit et "tenet Sancta Mater Ecclesia, cujus est judicare de vero sensu et "interpretatione Sacrarum Scripturarum, admitto; nec eam unquam, "nisi juxta unanimem consensum Patrum, accipiam et interpretabor.

"Profiteor quoque septem esse verè et propriè Sacramenta novæ "legis, a Jesu Christo Domino nostro instituta, atque ad salutem "humani generis, licet non omnia singulis necessaria, scilicet Bap-"tismum, Confirmationem, Eucharistiam, Pœnitentiam, Extremam "Unctionem, Ordinem, et Matrimonium, illaque gratiam conferre; "et ex his, Baptismum, Confirmationem, et Ordinem, sine sacrilegio "reiterari non posse.

"Receptos quoque et approbatos Ecclesiæ Catholicæ ritus, in "supradictorum omnium Sacramentorum solemni administratione, "recipio et admitto.

"Omnia et singula, quæ de peccato originali, et de justificatione, "in Sacrosanctâ Tridentinâ Synodo definita et declarata fuerunt, "amplector et recipio.

"Profiteor pariter in Missâ offerri Deo verum, proprium, et pro-"pitiatorium sacrificium, pro vivis et defunctis; atque in sanctissimo "Eucharistiæ Sacramento esse, verè, realiter, et substantialiter, "corpus et sanguinem, unà cum animâ et divinitate, Domini nostri "Jesu Christi; fierique conversionem totius substantiæ panis in "corpus, et totius substantiæ vini in sanguinem, quam conversio-"nem Catholica Ecclesia Transubstantiationem appellat.

" Fateor etiam sub alterâ tantum specie totum atque integrum
" Christum, verumque sacramentum sumi.

" Constanter teneo Purgatorium esse, animasque ibi detentas fide-
" lium suffragiis juvari.

" Similiter et Sanctos, unà cum Christo regnantes, venerandos
" atque invocandos esse, eosque orationes Deo pro nobis offerre,
" atque eorum reliquias esse venerandas.

" Firmissimè assero imagines Christi, ac Deiparæ semper Vir-
" ginis, necnon aliorum Sanctorum, habendas et retinendas esse,
" atque eis debitum honorem ac venerationem impertiendum.

" Indulgentiarum etiam potestatem a Christo in Ecclesiâ relictam
" fuisse, illarumque usum Christiano populo maximè salutarem esse,
" affirmo.

" Sanctam Catholicam et Apostolicam Romanam Ecclesiam om-
" nium Ecclesiarum matrem et magistram agnosco; Romanoque
" Pontifici, B. Petri Apostolorum principis successori, ac Jesu
" Christi vicario, veram obedientiam spondeo ac juro.

" Cætera item omnia a sacris Canonibus, et Œcumenicis Con-
" ciliis, ac præcipuè a Sacrosanctâ Tridentinâ Synodo tradita, defi-
" nita, et declarata, indubitanter recipio atque profiteor; simulque
" contraria omnia, atque hæreses quascunque ab Ecclesiâ damnatas,
" rejectas, et anathematizatas, ego pariter damno, rejicio, et ana-
" thematizo.

" Hanc veram Catholicam Fidem, extra quam nemo salvus esse
" potest, quam in præsenti spontè profiteor et veraciter teneo, eandem
" integram et inviolatam, usque ad extremum vitæ spatium, con-
" stantissimè (Deo adjuvante) retinere, et confiteri; atque a meis
" subditis, vel illis, quorum cura ad me in munere meo spectabit,
" teneri, doceri, et prædicari, quantum in me erit, curaturum—Ego
" idem N. spondeo, voveo, ac juro:

" Sic me Deus adjuvet, et hæc sancta Dei Evangelia."

CORRIGENDA.

Page 12, Note 1, line 2, *for* itself, *read* herself.
—— 13, Note *, line 2, *after* ad Parochos, *insert* pag. 100. Edit. Lugduni, 1819.
—— 48, four lines from the bottom, the word *the* should not be distinguished by Italics.